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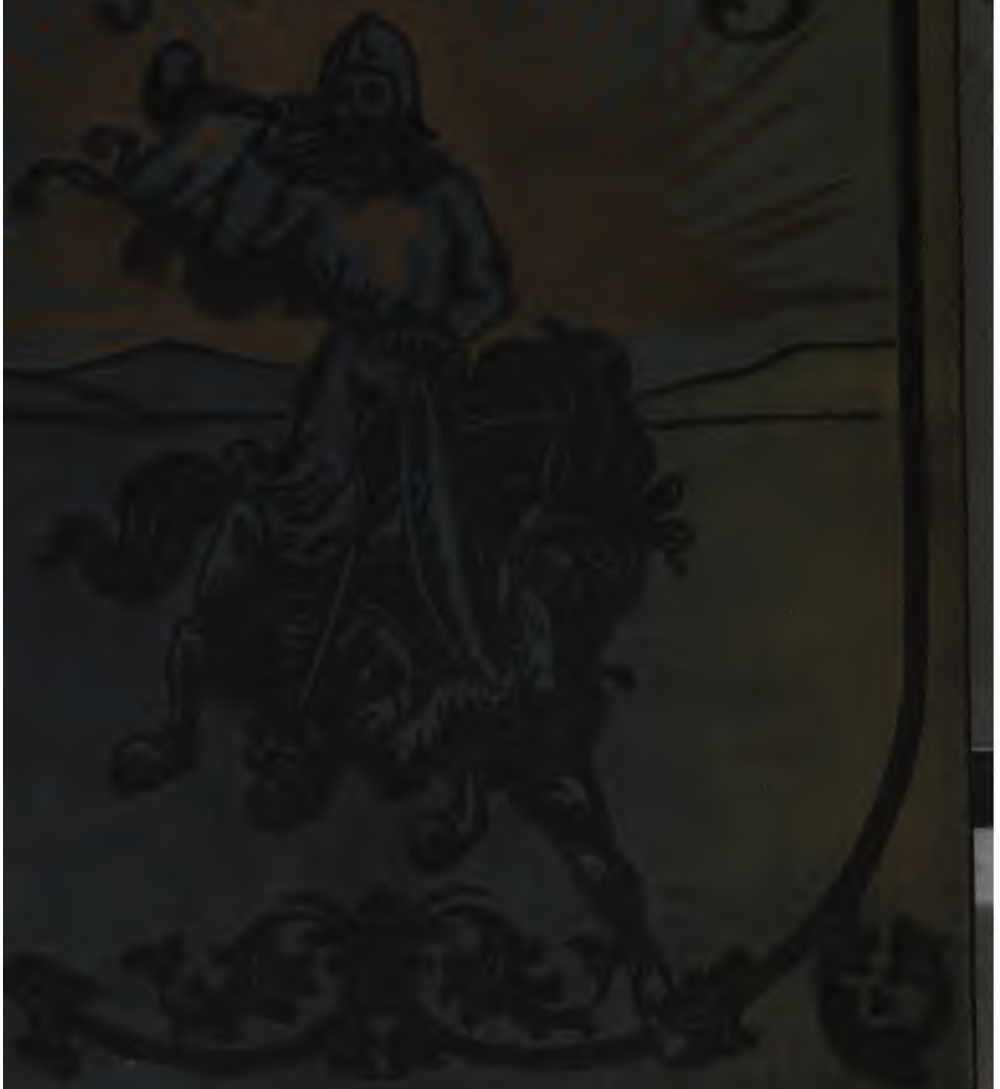
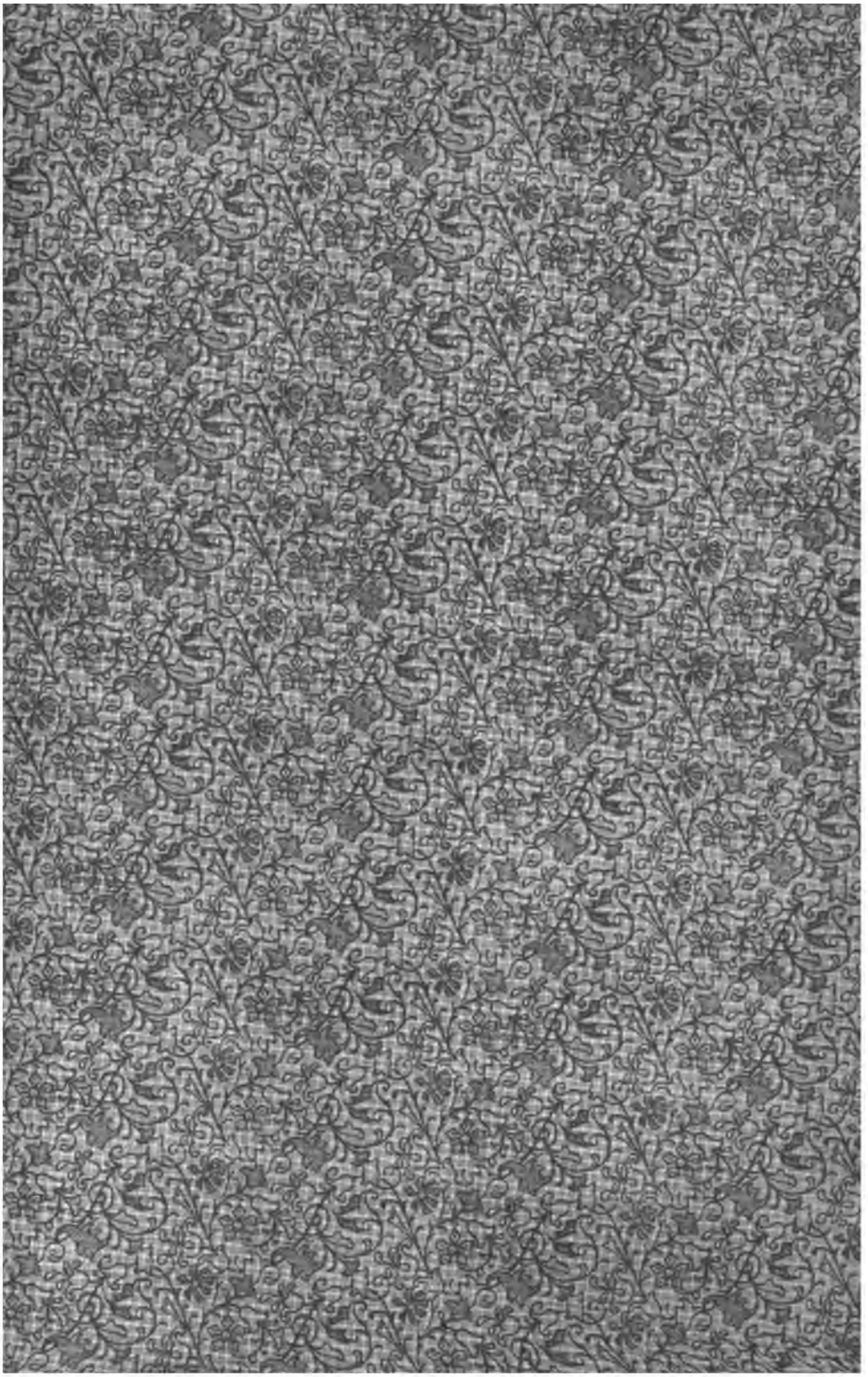
Heralds of the Morning





Heralds of the Morning

HERALDS *of the* MORNING

The Meaning of the Social and Political Problems of To-day and the Significance of the Great Phenomena in Nature

"Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: turn ye, come."—*Isaiah.*

ASA OSCAR TAIT

One Hundred Seventieth Thousand Re-revised

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FOREWORD

AMONG the most expressive and beautiful words of the English language is the noble, tender term, "Home." Among the sweetest songs ever sung by loving lips is "Home, Sweet Home," given to a needy world by one who never had a home, yet whose heart ever cried out for what the world never gave him. His very homelessness voiced sweeter and deeper the longing of every true human heart.

Among the blessed occurrences that surround the home, "be it ever so humble," is the "Home-coming" of loved ones. This is especially true when a loving father has been long gone and is about to return. What thought and action it arouses and inspires. How it quickens heart and eye and hand and foot. How often and anxious the inquiries of the mother as to when he is coming. What preparations are begun to welcome him. How short the days seem to do the work which ought to be done. How long the days seem when the separation is brought to mind. How slowly roll Time's chariot wheels. Over and over say the children: "Father is coming, the best, the strongest, the wisest friend on earth. He is bringing back for each one of us some beautiful and appropriate gift. He has sent various gifts during his absence, he will bring better ones at this home-coming, and bestow them with his own hands; and best of all, he himself will come. We shall look into the eyes that have so many years looked upon us in love. We shall be clasped by the hand that helped and sheltered and shielded us in trouble and danger. He will call us by name, fold us in his arms, and kiss us glad greeting. And then, too, he will take us to a better home for a while till this home is made far more beautiful than we have ever dreamed it could be made."

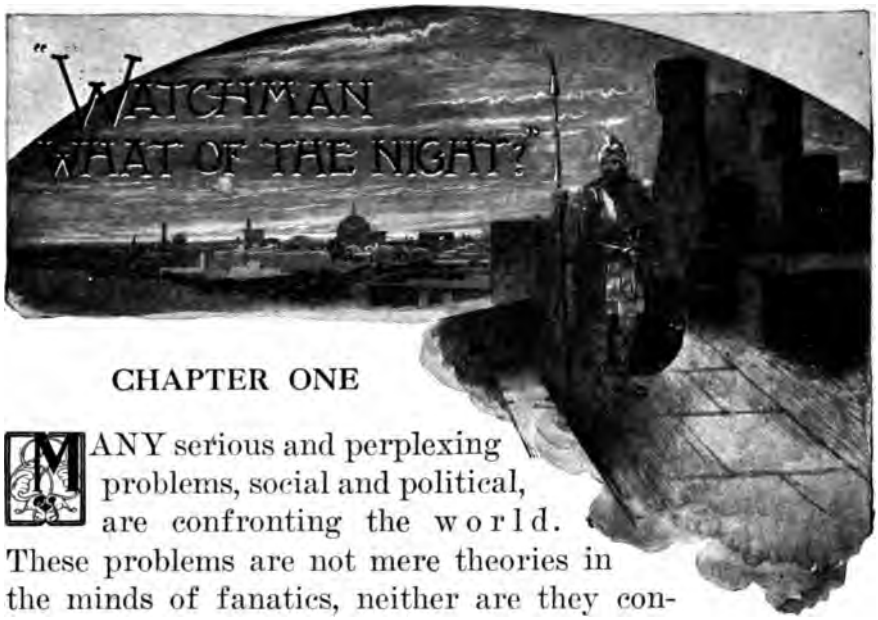
Thus the thoughts of the loving children run on, and the glad mother recounts the nobleness of character in

bering; the gifts of His Spirit, brought anew into exercise in His church, will soon perfect that church, that He may present her to Himself, a beautiful church, "not having spot, or wrinkle, or any such thing," but "holy and without blemish," clad in the robes of His own glory. And then comes the Home-coming of the Master, the triumphant, glorious finale of all earth's sorrow and travail. The Master of the house comes to remove for a time to the heavenly mansions His loved ones, while the marred and blasted earth passes through its last stage of disintegration prior to its re-creation as the eternal home of the souls saved by grace. "The bondservant [of sin, Satan and his own] abideth not in the house forever: the Son [Christ and His own] abideth forever." And Christ is coming to complete the great and all-absorbing work of the universe, the vindication of the character of God and the salvation of every trusting, faithful soul.

And, reader, this unworthy foreword only serves as an introduction to the pages following, written by my friend and brother, Asa Oscar Tait. In them are arrayed some of the many evidences of God's word which show that the great Home-coming of our Lord and Master is nigh. In plainest, clearest language, by illustration and quotation, are the evidences rehearsed, fortified, and demonstrated. "Christ is coming" is the fitting close to every chapter. The whole work is vibrant with the intensity of the times through which we are passing. Read its pages, ponder its sublime and awful facts, receive its truth; and then, when the great drama shall have closed, may you be among those who shall, with glad hearts filled with heavenly melody, welcome the Home-coming of the King.

Milton C. Wilcox

Editorial Rooms "Signs of the Times,"
Mountain View, Cal.



CHAPTER ONE

MANY serious and perplexing problems, social and political, are confronting the world. These problems are not mere theories in the minds of fanatics, neither are they confined within the narrow limits of one or two nations; but thoughtful men everywhere see the dangers that are threatening the whole world, and are in dread before the alarming conditions of our time. As we meet persons on the street, in the shop, on board the train,—anywhere and everywhere, in this nation and in that,—we find them earnestly and seriously discussing the portents of danger that thicken as the days pass by.

The great amassing of wealth by a few men in each of the various nations of earth is without a parallel in history. The consequent murmurings of the discontented classes strikingly remind one of the turbulent conditions in France on the eve of her great Revolution and Reign of Terror.

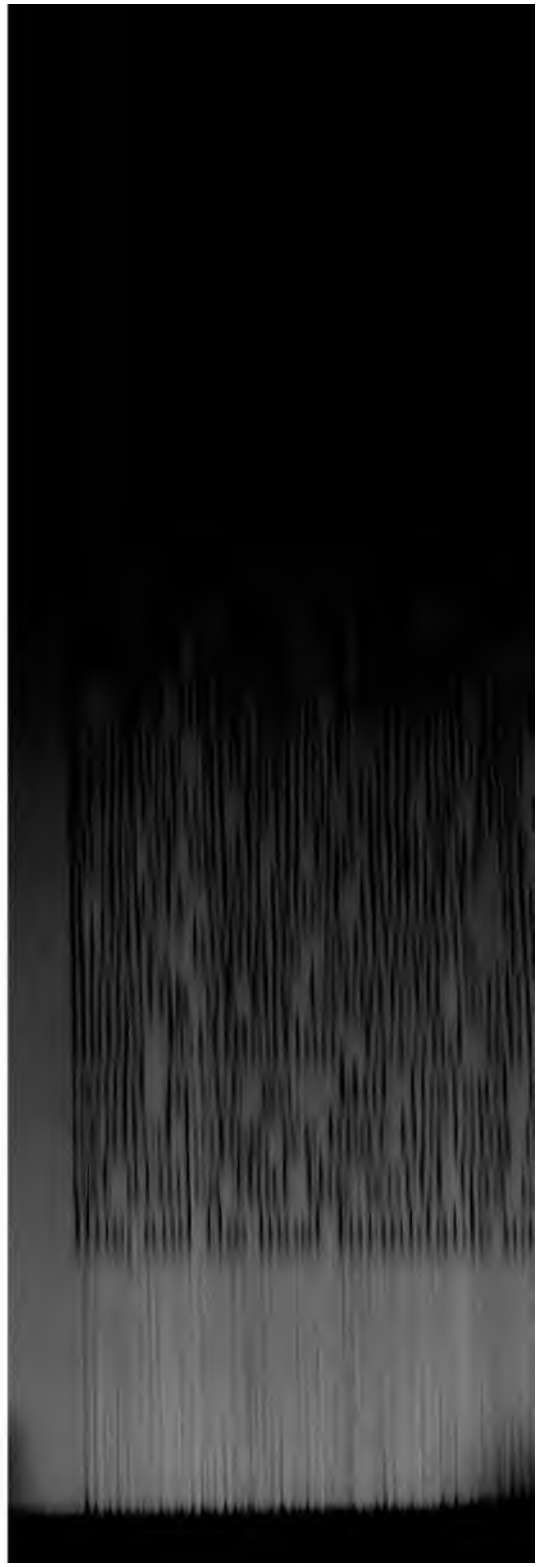
On every one of the three hundred sixty-five days of the year, the newspapers come to us laden with their recital of crime. Murder is of daily occurrence. Highway robbery, bold and arrogant, as well as petty thievery, is a source

These social cancers have so completely polluted the very fountains of society that many conclude that honesty and straightforward integrity are only the ideals of dreamers. The money-god is so supreme in the mind that it is confidently asserted that "every man has his price." "Only approach him in the right way, and offer him the proper bribe," it is affirmed, "and he will yield." Everywhere is heard the mocking jeer at the thought of any one possessing absolute virtue, purity, honesty, and integrity.

Reformers, filled with noble impulses, have sought for the cause of all this evil that has come in like a deluge. They have attempted to drive out the houses of shame and to abolish the dens of vice and crime. But on the very threshold of their efforts they are ever confronted with the appalling fact that the officers of the law are to an alarming, yes, an overwhelming extent in league with this vile and criminal class. Hence the detection and arrest of the criminal is becoming more and more difficult. And even if he is arrested, technicalities and quibbles, prolonged through one court after another, defeat the purpose of the law, and make "courts of justice" a mockery. In consequence of this condition of things, mobs are becoming more common and violent, and lynchings and riotings are rapidly increasing; and, incredible though it may seem, men occupying high stations in life, even editors of some of the great journals of the time, are upholding "this lynch form of executing justice."

"The dove of peace lies wounded and dying."

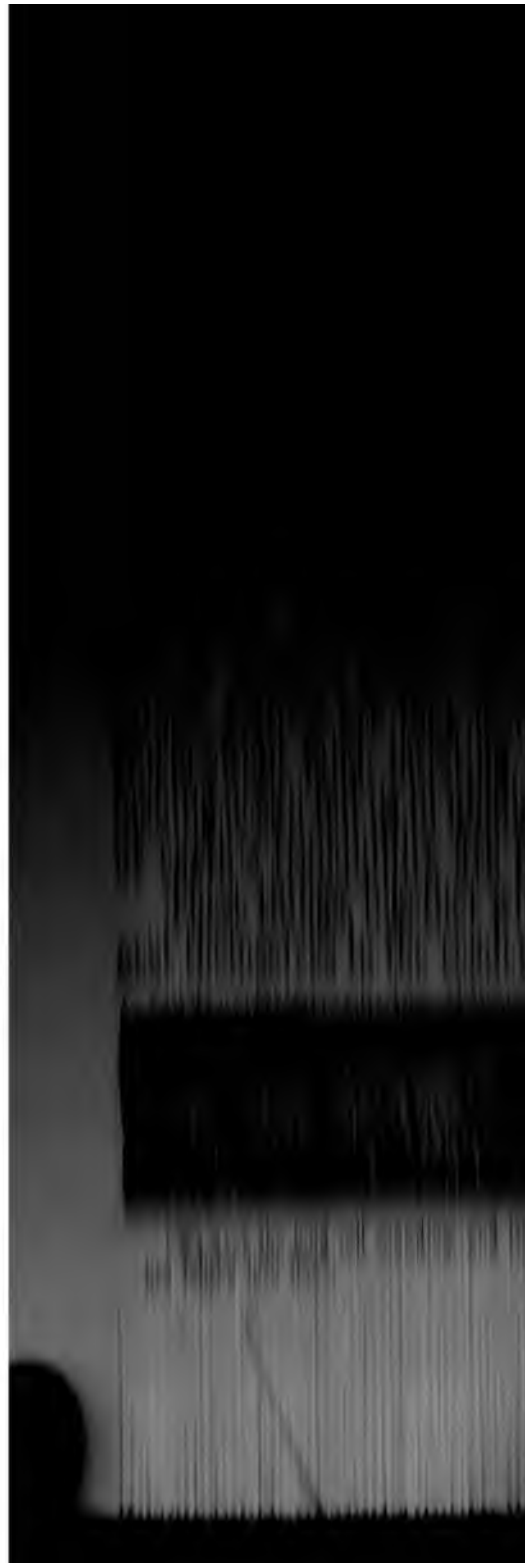
It passes without contradiction that

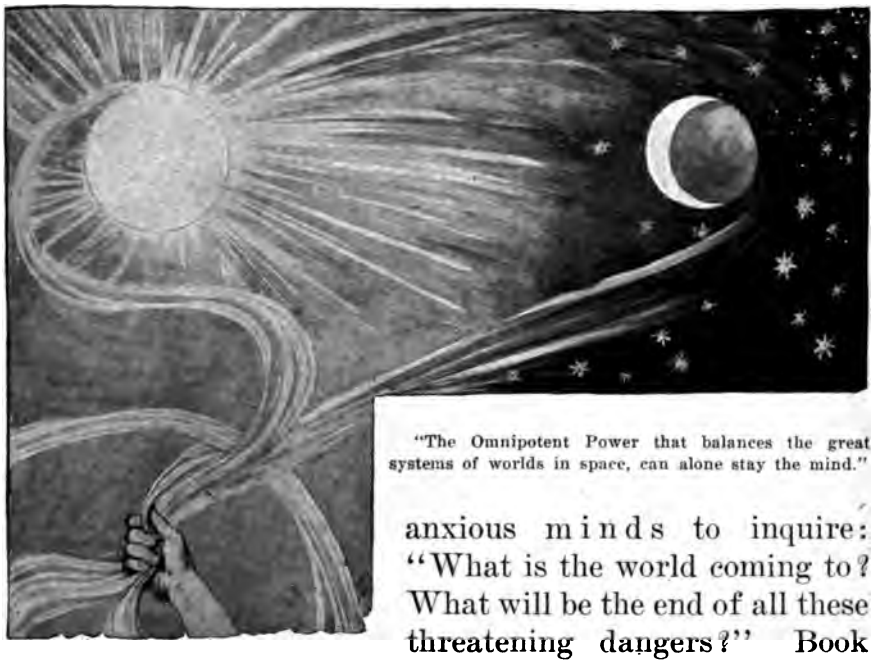


patrolling the seas. The weapons of modern warfare are sufficient, it would seem, to inspire terror in the bravest breast; but notwithstanding the destructiveness of the present war implements, there is no lack of men—and women, too, for that matter—who are impatiently eager to exchange the pursuits of peace for the hazardous risks of the modern battle-field.

There is to-day a general quarreling and uneasiness among the nations, and they are straining every resource to increase their fortifications, armies, and navies. Settling like a heavy cloud over the minds of men, there is a deepening conviction that a universal war can not be averted. The suddenness with which the nations of the whole world are inflamed to the highest degree of the war fever, as well as the trivial matters that frequently arouse these fighting passions in men, give evidence of the pent-up volcanoes of strife; and the fearful car-

"What is the world coming to? What will be the end of all these threatening dangers?"

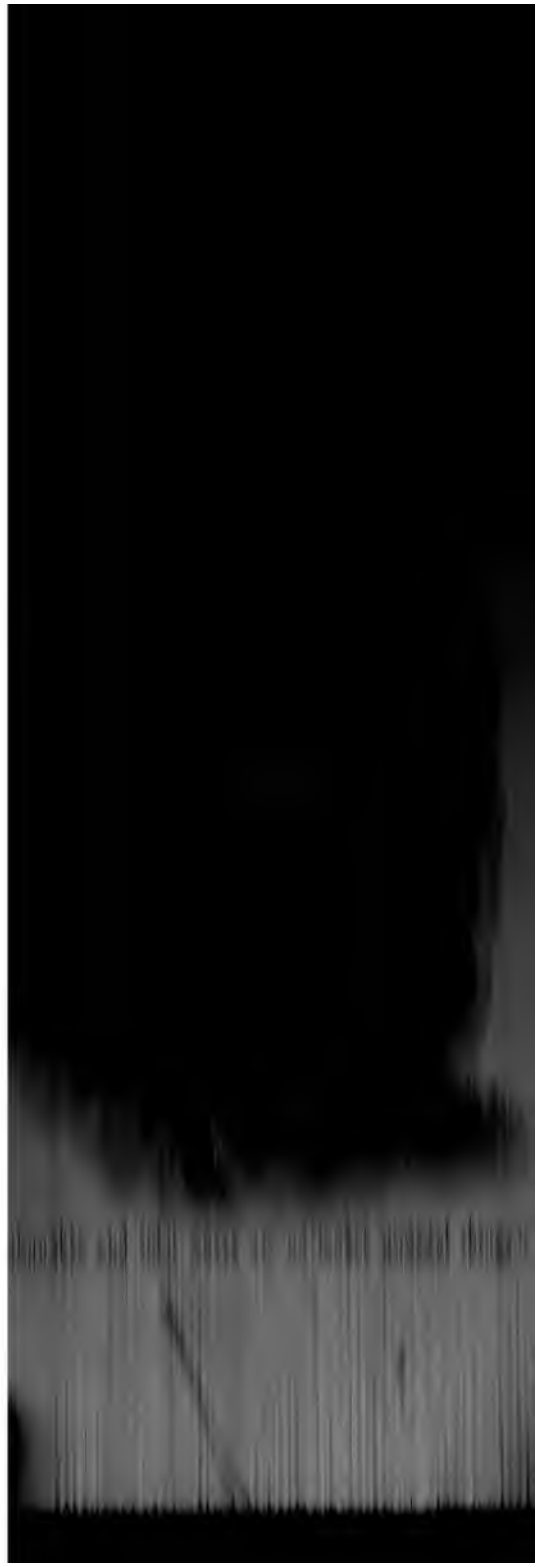




"The Omnipotent Power that balances the great systems of worlds in space, can alone stay the mind."

anxious minds to inquire: "What is the world coming to? What will be the end of all these threatening dangers?" Book after book, discussing the various phases of the situation, is published; magazines and papers, devoted entirely to the subject of remedying the social and political evils of our time, are constantly sent out; and there is scarcely a speaker or a writer, no matter what his field of research or labor, but who is frequently drawn aside to give words of caution, admonition, or suggestion concerning the common danger.

But despite all these discussions, and the exposures of criminality that are made, the difficulties continue to increase. As one editor of a leading daily suggests, "Crime is exposed, and the criminals are pointed out, but all to no purpose." They are still permitted to continue in their evil career, apparently without shame and beyond remorse. Many thoughtful and highly educated men are seriously saying that unless this deluge of crime, turbulence, and discon-



granite-formed mountains themselves are in quaking upheavals because of the mighty forces that are loosened within. The tremblings of earth amid the commotions of the elements and the unsettled conditions of society, force the conviction, despite ourselves, that here we have no secure abiding-place.

There is no denying the fact that these conditions, which are so apparent in all the world to-day, form a very dark picture, and we may seek to close the avenues to the mind so that we can not see it; but shutting the eyes while drifting toward the vortex, only induces a delusive *dream* of security, which renders our destruction doubly sure.

The dark picture that the actual facts disclose needs to be seen with a clear and unfaltering eye so that we may turn from it to behold, appreciate, and possess the divine painting, whose landscape is the blossoming bowers of the indescribable Eden, and whose halo of glory is brilliantly reflecting the sapphires and emeralds, the jaspers and chrysolites of the eternal city of God.

Despite every foreboding outlook, there is an approaching day. There are heralds that are unmistakably trumpeting the dawn of a morning into which every dazzling orb of the universe will flash some splendid rays. He who is the "Root and Offspring of David" is also the "bright and morning Star," and He has promised to come in person to put an end eternally to this perplexity, distress, and evil. No one who trusts himself to the care of the Omnipotent will be involved in the impending ruin.

To know this great truth of the Lord's second coming really and fully, and to have the bright picture of the glorious advent become a soul-satisfying reality, lightens every dark cloud and dissipates every terrorizing danger of

CHAPTER TWO

LOOKING at the distressing conditions prevalent in the world to-day, and seeing them apart by themselves, the mind is filled with dark forebodings. But we should not look upon these dark things alone. They should be viewed through the prophecies and promises of the word of God. As we turn to that word, we find that the second coming of Christ has ever been set forth as the cheering banner of hope. The Bible abounds in promises of that event. To all who may be led to trust Him the Master sends the joyful proclamation: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 1-3.

By studying the latter part of the thirteenth chapter of John it will be seen that the Lord, while sitting with His disciples at that memorable "last supper," on the very night when He was betrayed to be crucified, had been telling them that He was to be taken away from them for a time. This statement filled their hearts with sadness. But

fulness of knowledge and faith that would enable them to comprehend all that the Master had been seeking to instil into their minds. They did not understand the great truth, although it had been so plainly stated by the Saviour, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John 16:7.

The Lord states His truth in plain language; but it takes time for it to be assimilated by the human mind. And when that truth is opposed by prejudices and errors of long standing, the task of uprooting them is a most difficult one. The idea that at His first advent the Messiah was to establish a temporal kingdom, and by force of arms overthrow the Romans, thus relieving the Jews from a foreign yoke, though a false hope, was dearly cherished and firmly fixed. So generally accepted was the belief that Christ was to be a temporal king and reign in Judea, that all His teaching to the contrary [illegible] from the minds of ever[illegible] In His last conversation [illegible] place after His [illegible] occasion [illegible] throne—[illegible] wilt Thou [illegible] Acts 1:[illegible]

The Master [illegible] to all [illegible] and [illegible] finally [illegible] [illegible] [illegible]

so come in like manner as ye have seen Him go into heaven." Acts 1:11. What a lesson of tender solicitude for the needs of His children is here given! And how impressive is the thought that God will exhaust every means to elevate our minds from the bewitching entanglements of error to a knowledge and full enjoyment of His exalted truth!

From this scene of their Lord's ascension the privileged disciples retired to engage in careful meditation and earnest prayer. They tarried in their private lodgings at Jerusalem until the words of truth so carefully planted in their minds by the Master had prepared their hearts for the baptism of the Holy Spirit. Then came the Pentecostal outpouring, and error was driven out, and truth, en-

"There are heralds that are unmistakably trumpeting the dawn of the morning."

THE CONSOLER

Me, to give every man according as his work shall be." "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:12, 20.

Could promise and positive statement be made in more forcible or explicit language than is used in the foregoing scriptures? Study each one of these texts closely and observe just what they say. When a scripture is so very plain as are these promises of the second coming of the Lord, comment is unnecessary. Have it to say that you see the cheering truth of the Saviour's glorious advent in the promises of His own word, rather than in the comments that some one may have made upon that word. Not only is Jesus coming again, but He is coming as the Saviour of all who have not persistently rejected the sinner's Friend. For "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

The One who has inspired all the foregoing promises is no less a personage than He who created the universe. He possesses in Himself all the power that holds in place the vast world on which we live, guiding it in harmony with the countless number of vaster worlds which He is also sustaining and directing in space. In considering a statement of promise it is also proper to consider the power and ability of the one who makes it. Surely the One who has made this wealth of promises that Jesus the Lord will come again, has ample power to sustain Him in making good His word.

Therefore, even though the world be filled with distress and wo, so that brave-hearted men tremble before the threatening evil, yet are there heralds of the coming morning.

The Master has promised to return, and all who know Him are longing for the time to come.

Hence we may expect to find as we study the prophecies that accompany these promises of His coming, that all the disasters and dangers that we see threatening the world today are nothing more than the shoals and rocks that lie along the farther shore of time. They are not to be dreaded since we have taken the Master Pilot on board. They are only the visible and evident tokens that we have sighted the land of our eternal Eden home. What a joy is this knowledge! What an anchor of rest to the soul!

"All the disasters and dangers we see threatening the world are nothing more than the shoals and rocks that lie along the farther shore of time. They are not to be dreaded since we have taken the Master Pilot on board."

rience how to apply the healing balm to our aching hearts. O, what a sympathizing Saviour!

See Him at Bethesda, seeking for the lonely sufferer who said, "I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." The active, throbbing power of life was in the words that the great Physician spoke to this afflicted and friendless man; and in the command of the Master, "Rise, take up thy bed, and walk" (John 5:7, 8), he found complete healing for every ailment. Why did the Lord pass by all others, and seek out this friendless and helpless one? O, it is because He has so closely united Himself with humanity that He *feels* our weakness and distress! How gracious! how considerate! how tender!

"At Bethesda, seeking for the lonely sufferer."

On another occasion we find Him at the tomb of Lazarus. About Him are the sorrowing sisters and friends of the dead. He *feels* the grief that rends their sad hearts, and not only *their* affliction, but pressing upon His soul of love is all the sadness to be wrought by sin and death adown the ages. The rec-

manity—the great object of His love. This love was not quenched even when cruel hands and sin-hardened hearts were mercilessly torturing Him on the cross. Even there He poured out the prayer, "Father, forgive them; for they know not what they do."

Then with what a thrill of joy must the words come to us, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. He is the *same Jesus;* the same compassionate and tender Saviour; the same One who "hath borne our griefs, and carried our sorrows;" He who was "wounded for our transgressions," and "bruised for our iniquities," and with whose "stripes we are healed." How this good news should cause our hearts to overflow with joy!

He is to "*come in like manner* as ye have seen Him go." Yes, "in *like manner.*" When they saw Him go, He was the personal, literal Jesus that they had associated with and loved and adored both as their dearest Companion and Saviour. And "*in like manner*" He returns; He comes as the same literal, personal Friend for all who will receive Him.

The apostle Paul says that "the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4:16. Yes, it is the Lord *Himself* and not another who is coming again. Then, standing not at the tomb of Lazarus only, but in the presence of all the chambers of death in which His people are awaiting His summons, the voice of the great Victor is heard, and "the dead in Christ" arise. Such is a part of the Lord's own

to love, espouse, and enjoy the right. There is no true joy except in the way of righteousness; and it is only when we are clinging to our sins and rejecting the repentance, cleansing, and righteousness that our heavenly Father proffers, that we are terrified at the thought of meeting face to face the glorified and returning world's Redeemer.

"And, behold, they brought to Him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith He to the sick of the palsy), Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marveled, and glorified God, which had given such power unto men." Matt. 9:2-8.

"This same Jesus" is seeking to draw you to Himself today so that He may implant in your heart the living faith that was in the "man sick of the palsy," and also in the hearts of them who brought him to Jesus; and just as soon as we open the heart for that faith to enter, we shall hear from the word of the Lord, "Son, be of good cheer; thy sins be forgiven thee." When this faith comes into the soul, we "know that the Son of man hath power on earth to forgive sins." Not only do we know the experience of this forgiving power, but we will join in ascribing glory to God who has "given such power unto men."

Then when the cleansing power of the life-blood of Jesus

CHAPTER FOUR

WE have already found that the Scriptures make it perfectly plain that the "same Jesus" is coming again. They are equally clear in telling us that "this Jesus, who was received up from you into heaven, shall so come in *like manner* as ye beheld Him going into heaven." Acts 1:11.

The Master was fulfilling His word by ascending to His Father's throne; and right while this was taking place the angels appear to the disciples to tell them that He "shall *so* come," and in "*like* manner."

The manner in which He went away is stated in language that is easily understood. "And when He had said these things, as they were looking, He was taken up; and a cloud received Him out of their sight." Acts 1:9. It was while "they were looking" that the Master departed. He had their attention fixed upon Him, for the next verse adds, "And while they were looking *steadfastly* into heaven as He went, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven." Acts 1:10, 11.

The disciples were not only "looking," but they were

the minds of men concerning the manner in which the Lord will return. Hence everything is made perfectly clear and obvious.

"A cloud received Him out of their sight" as He went away. Not only does this text in Acts declare that He will "so come in like manner," but other scriptures besides tell us that the clouds will attend Him again when He comes. "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Rev. 1:7. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30. "And then shall they see the Son of man coming in the clouds with great power and glory." Mark 13:26

These scriptures tell a plain truth in such very definite language that there is no need of a mistake. The Lord wants us to know just what to look for in His second coming, and we need not be imposed upon by the sophistries of any deception if we are only careful to give heed to what is revealed in the inspired Book.

"This same Jesus . . . shall so come in like manner."

The word of God

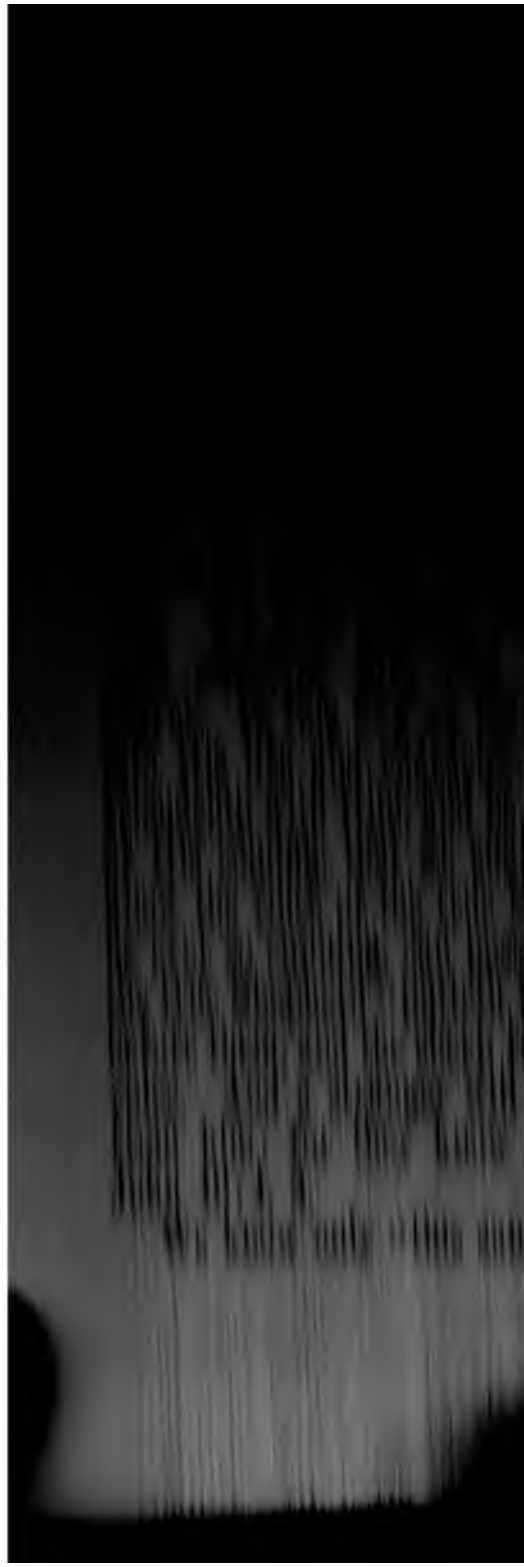
unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified. He is not here; for He is risen, even as He said." Matt. 28:1-6.

Since one angel alone shines with such brightness, what will it be when the glorious brilliancy of the innumerable host of God is all united with the glory of the Father and the Son in the second advent? How will the brightness of the majesty of the King of eternity so outshine the luminary of day that it will be paled into the dim blush of twilight before the triumphal cohorts of Him who is returning to earth!

What a glorious event the second coming of the Lord will be! What majestic power and floods of dazzling light will shine forth from this mighty host when the Lamb of God returns in triumph for the trophies of His grace and love! "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27.

He who is the Creator of every shining luminary in all the infinite expanse of space, He who holds in His person the power that produces every ray of light that floods the systems of the universe, when He comes in person to rescue the redeemed from this revolted planet, will shine with a glory befitting that event as well as the majesty of His person. The mind should be aroused to its highest capabilities when contemplating the splendor of that soul-rejoicing day of the Lord's second coming. And even when thus aroused, our limited, finite powers will enable us to picture but dimly the brilliancy of the glory of the King of kings and Lord of lords in that supreme day.

But the great deceiver does not want us to have a proper sense of what the second coming of Christ means to this

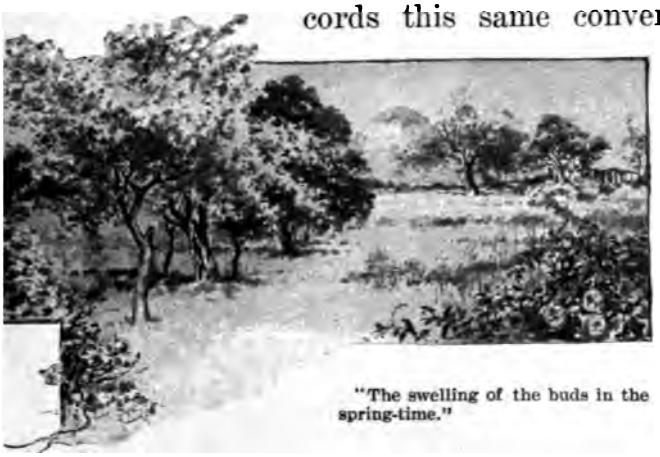


perfect character; only Him whose life was so unselfishly sacrificed for lost mankind; only the Son of God "who loved me, and gave Himself for me,"—as every believer can say,—can ever fill the place that He has won in the Christian's heart. The cunning enemy may present deceptions, and among his "great signs and wonders" may even show a brilliant spectacle that will cause some to think that Christ has already come; but only those will be deceived thereby who have rejected or failed to heed the warnings of the word of God.

Then through faith in His word receive the Redeemer as your personal Saviour. He says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20. And if you court the presence of His Holy Spirit, and thus allow Him to draw you into this intimate association, you will learn to know Him as a personal Friend. You will become actually acquainted with the Son of God. And the individual who really knows the Friend of sinners, earnestly longs for the day of His coming. He carefully observes every herald of the approaching morn; and however this world may be filled with terrors, and however dark it may be to others, to him it is all lighted up by the sure promises that the eternal day is at hand. His heart is throbbing for the time, and his eyes are eager to behold "this same Jesus," the one object of his joy and love.

gather together His elect from the four winds, from one end of heaven to the other. Now from the fig-tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that He is nigh, even at the doors." Matt. 24:30-33.

Luke, in the twenty-first chapter of his gospel, records this same conversation between the disciples and Christ concerning His second coming. Speaking of the signs that are to precede His advent, the Lord says, "When these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Verse 28.



"The swelling of the buds in the spring-time."

Thus the Lord foretells certain signs that are to betoken His coming. He first points us to the signs, and then He declares that when these *begin* to come to pass, we may know for a certainty that our redemption is near, and that He is "even at the doors." The swelling of the buds in the spring-time is a never-failing evidence that summer is nigh; and upon the Master's own word, the tokens of His coming are to be relied upon with the same certainty.

The language of the apostle Paul is equally clear upon this subject: "But of the times and the seasons, brethren,

overtake you as a thief." Verse 4. The "brethren" stand in the light, and so know "the times and the seasons" of "the day of the Lord."

Then there will be a class who will say, "Peace and safety," and upon whom "sudden destruction cometh;" and another class who "are not in darkness," and hence that day does not "overtake them as a thief." This destruction comes upon the one class because they have chosen to hide away from the light, while the others are delivered because they have accepted "the true Light, which lighteth every man that cometh into the world." John 1:9. For "light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:19-21.

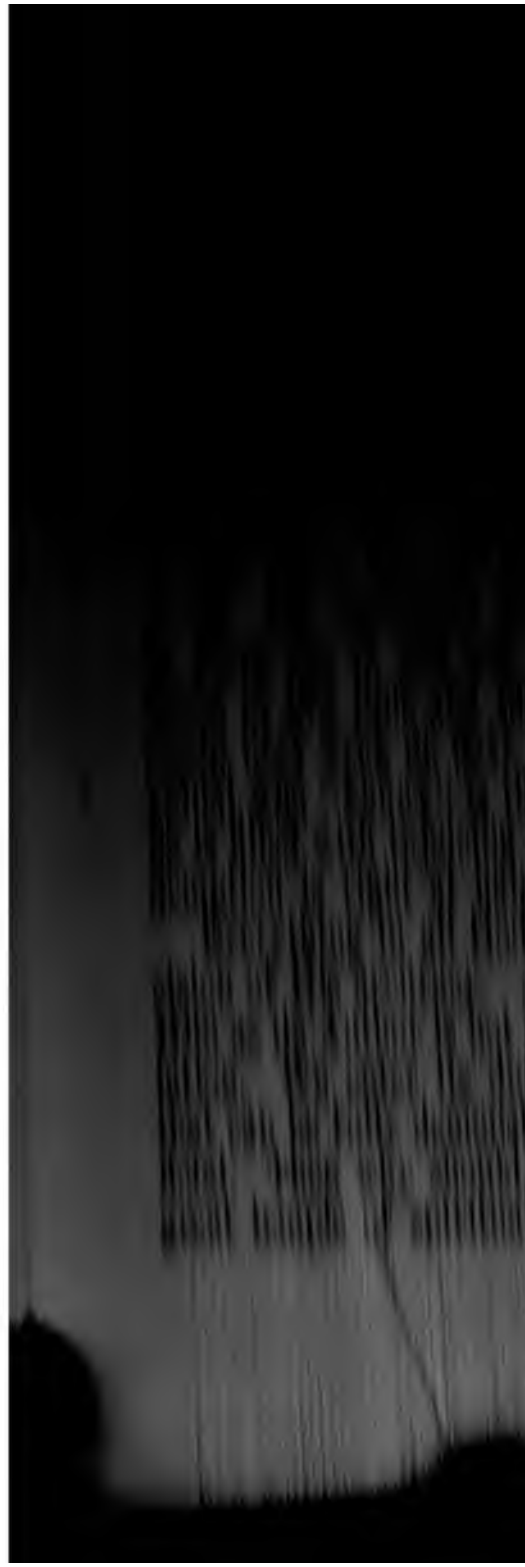
Those here spoken of who "loved darkness rather than light," will very naturally say, "Peace and safety," even though in the immediate presence of "sudden destruction;" and while they remain in that blinding darkness, they can not see the evidence showing that "He is near, even at the doors. But the psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. The reverend student who will open the heart and the mind to the reception of that word, will thereby stand among those who discern the signs of the times.

Our heavenly Father has seen fit to reserve to Himself the knowledge of the exact "day and hour" when the Saviour will come; but with clearness does He state that we may know "the times and the seasons." We may know when He is near.

dom and knowledge, has given us an infallible guide, and commanded us to *know* and *understand.*

There are many among the professors of the Christian religion who seem to think that it is almost presumption for them to claim to *know* anything about their faith; hence it is expedient to devote this short chapter to the work of emphasizing the thought that we should "*know*" the facts of our faith with the same definiteness that we know the facts and principles of our mathematics. We speak of mathematics as one of the exact sciences. We have tested the accuracy of figures until we understand the definite knowledge of this great field of fact; but the same God who is the Author of the valuable and accurate and certain science of mathematics, is also the Author of the Bible. He is not only the Author of its soul-uplifting spirituality and infinitely broad and high morality, but He is also the Author of its complete, clear, definite, and altogether accurate prophecy. Throned in omnipotence and omniscience, His eyes sweep the eternity of the future as well as of the past; and with the accuracy that belongs only to unerring perfection, He gives us the evidences by which we may "*know*" what is the meaning of the unfolding of the events and phenomena that are causing so much concern in the world to-day.

We know that the problems and evils among the men of this time, as well as the unsteady course of the elements so violently voiced in volcano, earthquake, tidal wave, and hurricane, are filling men with a dread for the developments of the immediate future. We know this not only because we meet men everywhere who are discussing it, but we have also the infallible word, which says: "And there shall be signs in the sun, and in the moon, and in the



ment of prophecy, with any other intention than actually to *know* and understand?

We not only have the prophecy of God's word plainly telling us the meaning of the things that are coming on the world, so that we may be able to look up and lift up our heads because of our redemption drawing nigh, but we have also the assurance of the fact that His Spirit will be our ever-present teacher, so that there may be no possibility of mistake. Hear the words of the Master upon this point: "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." John 16: 13. How definite and accurate is the promise in these words: "He will guide you into all truth," and He can guide us into nothing else but truth; for does not the text say He is "the Spirit of truth"? But let it ever be remembered that the light with which He guides us is the word of God. "And [take] the sword of the Spirit, which is the word of God." Eph. 6: 17. We must take our stand upon the plain words of the Bible, and with the definite "Thus saith the Lord" for our eyepiece, we can then call upon the Spirit of God and know that "He will" indeed "guide you into all truth."

The verses immediately following the foregoing beautiful and assuring promise from the book of John, read: "He shall glorify Me: for He shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall show it unto you." John 16: 14, 15. The same divine Spirit of truth that the Master promises shall "guide you into all truth" will also take of the things of God and show them unto us. This is the statement of God's own word

CHAPTER SEVEN

AFTER stating to His disciples that "of that day and that hour knoweth no man," the Lord said: "Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockerowing, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch." Mark 13:35-37.

Satan is continually waging an active warfare against every soul. He is determined that no one shall accept Christ if he can possibly prevent it. Says the Scripture, "Wo to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12. As the Lord's coming draws nearer and nearer, Satan's time for working becomes shorter and shorter. And when "he knoweth that he hath but a short time," his "great

then, we should be particular to observe, is *"after"* ("according to") this deceptive working of Satan with such "power" and "deceivableness of unrighteousness." In other words, when Satan's workings of evil become so bad that sure destruction to every living thing must soon result, then the Master will appear to end it. Thus is the Lord's coming "according to" the working of Satan. It is in and through "them that perish" that Satan works; and it is all in consequence of the fact that *"they received not the love of the truth, that they might be saved."*

So, then, Satan works with power, but he masks himself with "deceivableness of unrighteousness;" and this working of the enemy becomes fiercer and stronger as we near the end. While Satan is working so powerfully, the Father in heaven is also sending out His great gospel truth to save people from these deceptions and the consequent destruction; but some, as stated in this scripture, receive not "the *love* of the truth." The truth is presented to them; they hear it, and are convicted by it; but they do not "love" this Heaven-sent message. They prefer to cling to their sinful lusts, and so they fix their own doom; and in doing this they become a channel through which Satan works his masterly deceptions.

In this connection note the facts set forth in another scripture: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn

and Jambres withstood Moses, *so* [i. e., in like manner] do these also resist the truth." How clear the prophecy that just as Moses was withstood by the magicians in his day, so will the "truth" be resisted by "men of corrupt minds," amid the "perilous times" of the "last days"! In view of this, how full of importance is the Saviour's admonition to watch!

The deceptive working and power of the magicians in Moses' time was so great, and they were able to produce such marvelous counterfeit miracles, that the carnal-minded Pharaoh persuaded himself that their work was equal to that which was wrought through the hand of Moses by the Spirit of the living God. And in answering the question, "What shall be the sign of Thy coming, and of the end of the world?" Jesus makes prominent mention of the fact that "there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:3, 24.

Thus the never-failing word of God places before us warning after warning against the deceptive, wonder-working power of the "false Christs and false prophets" that Satan will use in the last days to lure men into eternal ruin. How carefully, then, should we cherish the warning: "Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many." Matt. 24:4, 5. We can not be too careful or too guarded; for that fallen angel, who has given all his great powers for the whole six thousand years of this earth's history to the one work of deceiving mankind and leading them away from God, is making his last and most persistent effort to delude and destroy.

CHAPTER EIGHT

HAVING in a general way called attention in the preceding chapter to the delusions and wonder-working power of Satan that will be manifested so marvelously in the "last days," it may be well to notice more particularly two or three of the deceptions against which we are especially warned in the word of God.

The following scripture will help us to understand what one of these delusions is: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 13, 14. Then when "that great day" is imminent, the "spirits of devils" will be "working miracles."

It is worthy of note that these "spirits of devils" go to the "*kings* of the earth," thus showing that they will seek to captivate the leading, influential men of the world; and, to accomplish their design, they will have to present deceptive miracles, such as will arrest the attention of the most intelligent and best-educated classes. All such art-

inevitably cause them to depart from the faith, and the way is thereby opened for the next step, which is, "giving heed to seducing spirits, and doctrines of devils."

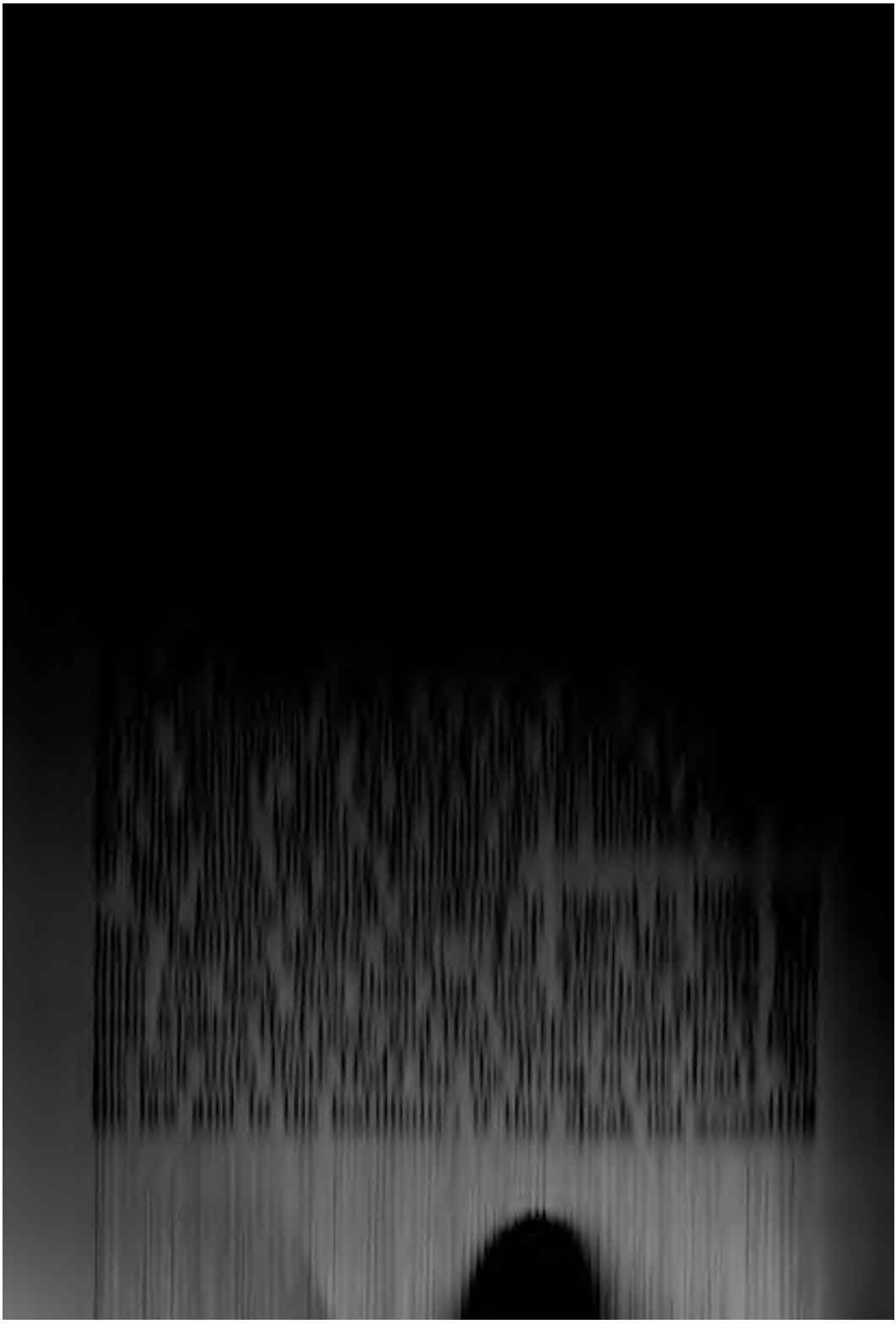
But no interpretations, explanations, or mystifying teachings of the Bible can compare, in their evil results, with the neglect individually to study the sacred Book. With the mass of professing Christians the Bible is seldom opened from one year's end to the other. These people, while professing to believe the Bible, know scarcely anything of what it really contains. They have not delved into its mines of promises, instructions, warnings, and prophecies, and so may be led to give heed to these "seducing spirits," even while thinking to follow the guidance of the Lord. God has placed in His word these warnings against "seducing spirits" so that every person may read and understand. To fail to study the Bible is to turn from the light that discloses the pitfalls of the deceiver.

Concerning this departing from the faith, it is left to the reader to answer the question for himself if either the pulpit or the religious press (with but few exceptions) is to-day teaching the pure word of God in the "demonstration of the Spirit and of power," as was once the case. The word predicts a departing from the faith in the "latter times." It is the boast of men to-day that "this age has outgrown many of the things taught in the Bible," and they call it an indication of great intellectual advancement. But, instead, it is one among the sure signs that we are in the time when "some shall depart from the faith,"—one of the positive evidences that the "latter times" are reached. Every true believer in the word of God will know this now, and all others will be forced to acknowledge it soon.

investigate," say they, "and you must be convinced." A representative statement upon this point may be quoted from a leading minister in Boston, who recounts his experience with Spiritualism. After telling, through the columns of an influential magazine what he had seen the mediums do, he says: "Here are most *wonderful* facts. How shall they be accounted for?" The prophet's prediction is that he "doeth great wonders." How literally is this fulfilled in the "wonders" presented by the modern spirit medium, and in the belief among highly educated men that the claims of Spiritualism are *"wonderful facts"!*

The "leading thinkers" at first regarded Spiritualism as nothing more than artful trickery. The "rappings," "table-tippings," etc., of fifty years ago were done with lights turned down, and there was much room for the assertion that it was all a sleight-of-hand performance; but now these same things are done in open day, or under the glare of the evening lamp. All minds, however, are not alike, and hence every person can not be convinced by this one kind of spiritualistic manifestation. Telepathy and hypnotism and mind-reading seem more "scientific," and some of the educated are attracted to Spiritualism through these channels. A still larger class is attracted to the mediums because of the assurance that through them they can hold communion with their dead friends. So we might go through the list of the many ways that this many-sided Spiritualism has for attracting men into its bewitching, entrancing net.

Satan is very cunning in his deceptions, and does not bring forward at first his greatest marvels; but by degrees, and with numerous devices, he advances. The illiterate and superstitious, and even some who are well educated,



to this word, it is because there is no light in them." Isa. 8:19, 20. Every one knows that there is scarcely a corner of the whole world in which may not be found the individual who has "familiar spirits" hovering about him. The "spirit medium" is now in nearly every neighborhood; and thousands of individuals who a few years ago scoffed at Spiritualism, considering it a superstition of the most ignorant, are embracing it to-day as a "wonderful" truth. More than twenty millions are claimed as believers in, and consulters with, these "familiar spirits;" and if the exact statistics could be obtained, doubtless it would be disclosed that a much greater number are in the toils of this delusion. Some of the heads of the most influential governments in the world, together with their chief counselors of state, are resorting to the spirits to direct them in national affairs, as well as in matters of lesser importance. And thus do they literally fulfil the prediction that the "kings" of the earth shall be brought under the charm of the seducing spirits.

"A charmer. . . . a wizard, or a necromancer."

There is nothing that the word of God more forcibly condemns than resorting to "them that have familiar spirits." "Regard not them that have *familiar spirits*, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19:31. "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an

The word of God says, "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. This statement is direct, and no one who regards it will be found preaching "peace and safety" to the Christian so long as he remains in this present world of sin. For it is said that *"all,"* not a part merely, but *"all* that will live godly in Christ Jesus shall suffer persecution." Another text says, "In the world ye shall have tribulation." It is only "in Me," the Master assures us, that we shall have "peace." John 16:33.

The fact confronts us that the Christian church has ceased almost entirely to suffer persecution. Nor does it follow that this lack of persecution is wholly due to the general enlightenment of the age. Should we open our eyes fully to the situation, we would see that it is largely due to the fact that godliness "in Christ Jesus" has very greatly died out from the hearts of the professed Christians of to-day. All will agree that the Bible plainly teaches that there should be a clear-cut distinction between the church and the world; but does not observation impress each one's inner consciousness with the thought that our churches to-day are courting, and in turn being courted by, the devotees of this sinful life?

Read further from the word of God: "This know also, that in the last days perilous times shall come." And again: "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:1, 13. In what startling contrast to the words of "peace and safety," so commonly heard, do these Scripture texts strike the ear! The great mass of teachers to-day are saying that the world is getting better and better, and that good times are ahead; but the infallible word says exactly the opposite. In no

pletely soothed the world with his lullaby of "peace and safety" that it is well-nigh asleep? And while the sensibilities of many are being stupefied by this false doctrine, so that they will refuse to hear the ringing words of divine truth, the net of Spiritualism is being subtilely spread further to complete the ruin of the drowsy world.

And the reader will have no difficulty in seeing that the foregoing are not the only deceptions that are arising in these times. "Christian Science," falsely so-called, instils its delusive mysticisms into the mind, and multiplied thousands have become enmeshed in its nets. This "science" claims to teach the Bible. It claims to present to the world the true God. But all its teaching has such an absurd, vague, and mystic air about it that were it not for its claims to have power to heal the sick, it is to be doubted whether any sane person would ever have accepted such views.

There are many of the ills of the human body that are due to a diseased imagination; and when the "scientist" meets such persons and tells them "there is no such thing as sickness, that what appears as disease is only a delusion of the mortal mind," it can be readily seen how quickly a cure can be effected. In such persons there is no disarrangement or disease of the organs of the body. Only the imagination has been affected. And reputable medical men have known for centuries that persons who have their imaginations thus out of balance can throw themselves into great suffering, and to the ordinary beholder they are sorely afflicted with dangerous maladies. When the "scientist" meets such persons it is only necessary to tell them that disease is all a delusion, and get them to believe it, and they are immediately well. But the case is not on record where

a broken limb or a really diseased organ has had any healing benefits from the methods employed by "Christian Science." It can be truly said that all claims to the contrary are "in the mind."

This "Christian Science" teaching throws the mind into such a condition that the realities of the promises of the second coming of Christ can not be seized upon or comprehended. And just as we would prize an eternal existence, even so should we be on our guard against everything that can not be sustained by the literal words of the Bible. When we begin to clothe the Bible with mysticism by undertaking to tell what it *means*, we have entered upon dangerous ground.

God tells us plainly how to treat His word. He says, "Consider what I say; for the Lord shall give thee understanding in all things." 2 Tim. 2:7. It is what God *says* that we are to consider. We are neither authorized nor invited to consider what God *means*. We are to believe that He means what He says, and that He says what He means. Taking the Bible, as it is indeed, for the literal word of God to us, there is no place left for mystical or mythical teaching. Its warnings, its prophecies, its promises, and its instruction, are all clearly seen and heeded.

All the other deceptions and delusions that Satan has devised and prepared with which to encloud the people of this generation so that they may not enjoy the hope, or sense the power, of the promises of Christ's soon coming, may be readily recognized if we take the word as our constant counselor and guide. Hence it will not be necessary to go further into the details of mentioning them.

Reader, will you not heed the earnest and faithful warnings of the Lord's word? The heavenly Father has laid

the deceptions of the enemy so bare that we can not stumble into Satan's pitfalls while guided by Him who is the "Light of life."

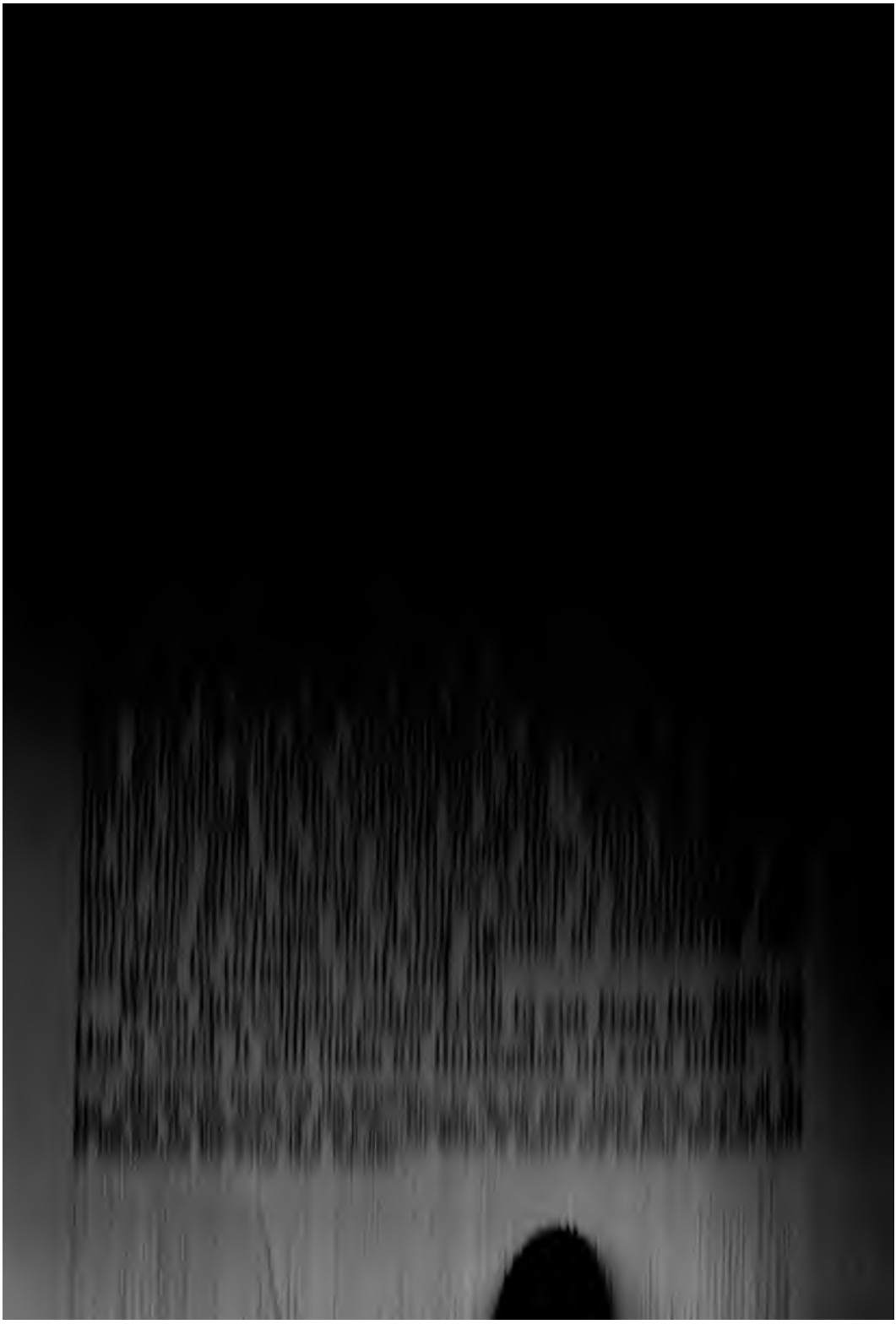
"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20.

"My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, *neither shall any man pluck them out of My hand.* My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." John 10:27-29.

prophecy record in advance the rise, decline, and overthrow of kingdoms and empires, giving a general view of the social and political scenery along the highway of time, ever keeping before us the coming of the Lord when the course of sin, sorrow, and distress will be ended forever, and the Christ of God will reign supreme. To understand these great chains of prophecy, a general knowledge of history is required; but all do not become historians, and therefore those who may be deprived of this historical knowledge may not be able to understand such prophecies; but other evidence that all must see, and that every one may understand, is given by our heavenly Father.

These chains of prophecy all point to the closing days of time. They tell us how we may know when the last days of earth's history are at hand. Then there are evidences in addition to these connected chains of prophecy which have to do with the last generation of men, the generation that will be living on the earth when the Lord comes. In order that all who are living in that time may have the indisputable evidence that will cause them to *know* "that He is nigh," there is given a minute description of the conditions that will prevail in those days. The evidence of the Master's coming must stand above mere conjecture. Those who are without a knowledge of books, as well as the most learned, must be stirred by the unusual things about them and become anxious to know the meaning. What the Lord has to offer in the second coming of Christ is of too great value for Him to allow that event to come to the children of men without giving every one a vivid and clear view of the light that heralds its approach.

Leaving to others the work of presenting the chains of prophecy which involve a knowledge of history, these pages



will, in all probability, present before you some duties to perform that may not seem altogether pleasant at first. And if you are not careful you will find yourself seeking to "argue the case" so as to make it appear to yourself that these things that God is giving to you are not true, and that, after all, the end of time and the coming of Christ are not so near. Some neighbor or friend, who has not seen the light of God's word, or who may be resisting that light, will more than likely come along to help you to argue yourself away from the evidence that is so striking and so impressive. But God sends His Spirit to "guide you into all truth," and this messenger that invariably comes with every text of Scripture that is allowed to enter the mind will be speaking to you continually in a voice so low that no bystander can hear it, yet it will be so impressive in your own heart and mind that it will be the sounding of a trumpet in the depths of your soul.

It is to this combined voice of God's word and God's Spirit that you are entreated to give heed. These entreaties and evidences from God's word and through the voice of His Spirit have come to you. You know the pressing weight of their convicting power. This is an evidence that God placed far beyond the counterfeiting abilities of mortals right in the very innermost recess of the citadel of your private self. If it is slighted, it will be the hardest thing that you will have to meet in that great day of judgment—that day that is even now right upon the world. There may be safety in slighting some of the sayings of men, but when the great Father of us all, even though unseen by the natural eye, speaks to us so plainly that we know of a surety that it is He, it is for our eternal good and everlasting joy and safety that we attentively listen.

ment, every barrier is broken down, and God provides the means, wonderful though they may have to be, by which His work is to be accomplished. Japan is loosed, the bands of China are broken, India is made a central field of missionary effort, the walls of intolerance in general are made to crumble, and the isles "wait for His law."

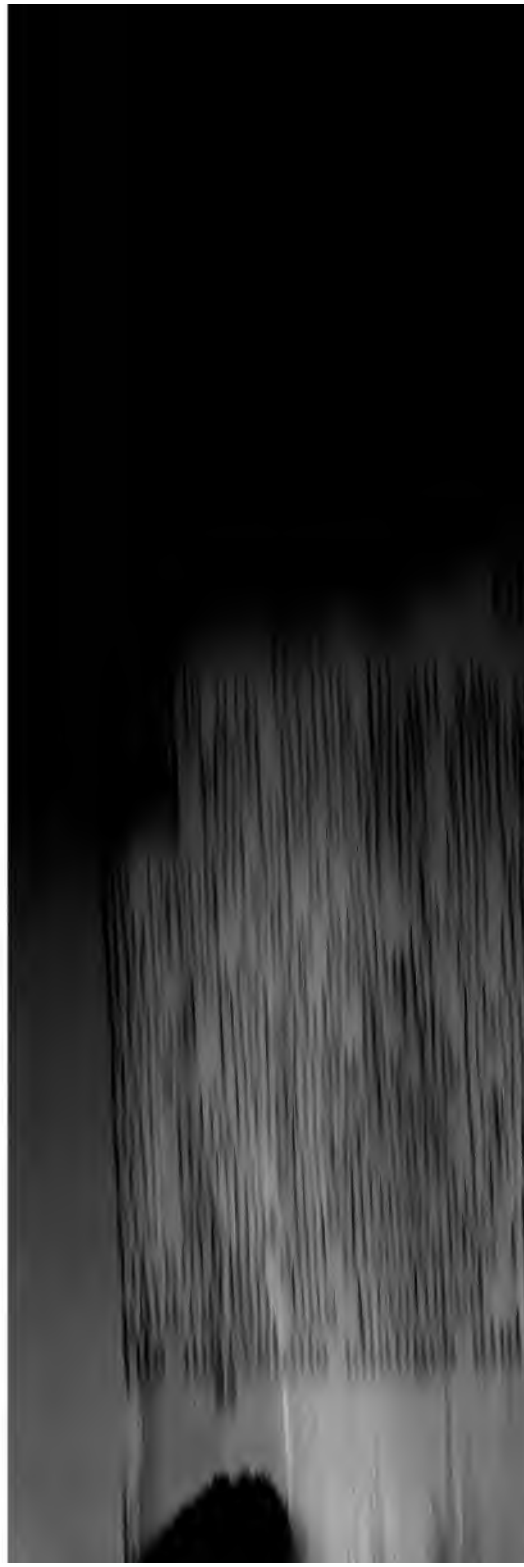
Since God has spoken the word, why should we not expect to see something in the way of giving the gospel to the world that will be so prominent as to be decidedly striking to every one who will stop long enough to give it consideration? And just as surely as the giving of the gospel to the world is to constitute one of the prominent evidences that the time has come for the end, even so surely will it be done in such a way as to show the all-pervading presence of Jehovah moving in the majesty of His power in the midst of the great work.

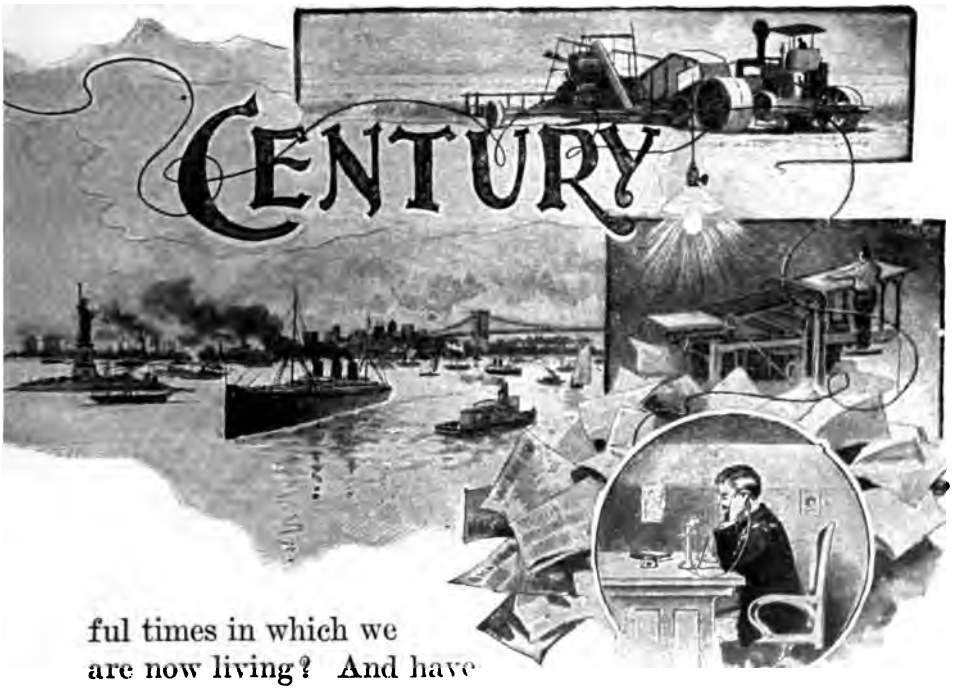
Several very important elements must come together and combine in such a work as giving the gospel to all the world. In the first place there must be such a breaking down of the walls of intolerance as will permit the gospel to enter the various kingdoms and countries; then there must be facilities provided by which all the world can be readily reached. When Providence has thus opened the way for men to go everywhere, by breaking up the foundations of intolerance, and by providing means of travel and communication, there must combine with these elements a disposition on the part of a class of the people to give this world-wide gospel message. Men must actually be filled with the desire to do the work as well as to see the open doors for doing it.

A combination of superstition, intolerance, and ignorance, had built up such a religious despotism by the time

"O, let us still proceed
In Jesus' work below;
And, following our triumphant Head,
To further conquests go."

The work has proceeded till the whole world stands as one vast congregation listening to the gospel message. From the frigid zones to the torrid, from Greenland and Siberia to Ceylon's isle and Sahara's plains, from healthful climes to venom-infested and disease-breathing swamps and jungles, the story of Christ and the gospel message is to go and is going. Hearts and doors are opening in every land to receive it; men of every nation are giving themselves to the work of proclaiming it; and the continual surrender of souls is bearing witness to the efficacy of the work that is being done. But while some are heeding, others are heedless and are grieving heaven by turning with stony hearts from the message. God will not compel any to accept; but He will have His invitation proclaimed in every clime "for a witness." Only another touch of divine power is needed, and the giving of the message of the gospel to all the world will be completed; and then, when that work has been accomplished, according to the promise, "shall the end come."





ful times in which we are now living? And have you not sometimes reflected on what they may signify?

The *Scientific American* celebrated its fiftieth anniversary by publishing in its issue of July 25, 1896, an outline history of the great advancement in the way of invention and discoveries during the past fifty years. In attempting the task the editor said:-

"The material world *has advanced* [illegible] the *last half* century, and with a [illegible] mankind has almost lost one of [illegible] and one essential to happiness [illegible] The most marvelous [illegible] of course. The condition [illegible] pictured to the mind: and [illegible] we now enjoy are used as [illegible]

EDWARD ENTWISTLE.
(The first locomotive engineer.)

Edward Entwistle's father was a stationary engineer, and thus he himself became acquainted with stationary engines when he was a boy. At the age of fourteen he was apprenticed to the Duke of Bridgewater to serve in his machine-shops for a period of seven years. When about sixteen and one-half years old George Stephenson came to his foreman and asked for a man to run the "Rocket." He was told that they had no man, but that if he would go to the Duke's steward and get his consent, he could have "the lad working on the lathe," and that they would warrant his giving satisfaction. He got the consent and the next Monday Stephenson inaugurated the first public passenger service, between Liverpool and Manchester, with Mr. Entwistle as engineer, in which capacity he served two years.

During this time they stopped at a place called Grand Junction, and the Duke of Wellington alighted from one of the coaches, and a friend, a Mr. Hutchinson, from another. As they were shaking hands in a crowd, and there being considerable noise, they failed to see a gravel train of three cars approaching, and Mr. Hutchinson was caught and both limbs crushed, from which he died ten hours later; and thus Mr. Entwistle was a witness of the probably first railroad fatality.

Mr. Entwistle ran the "Rocket" about two years, then he was engineer on a steamboat for four years, finally coming to this country and going back to locomotive engineering. He stood by the throttle altogether for sixty years, and is now living in Des Moines, Iowa.

no more. . . . Notwithstanding the pages of matter and quantities of illustrations, we feel that the task of telling about the progress of a lifetime can at the least be only inadequately performed—so much has been done."

When we consider these wonderful inventions and discoveries, and take into account that these stupendous achievements have nearly all been made during the lives of men now upon the stage of action, well may we ask, What does it all mean? Why were not some of these things invented in former ages? And why has the development not been more gradual? However, instead of any of these great inventions being made in former times, or there being a gradual development in this field during a succession of centuries, it remained for the last sixty years suddenly to produce nearly all of this marvelous change.

Again, it is urged that we should pause to inquire, What does it mean? And why have

not the intellectual giants of former ages discovered these things, or at least produced some of these modern inventions?

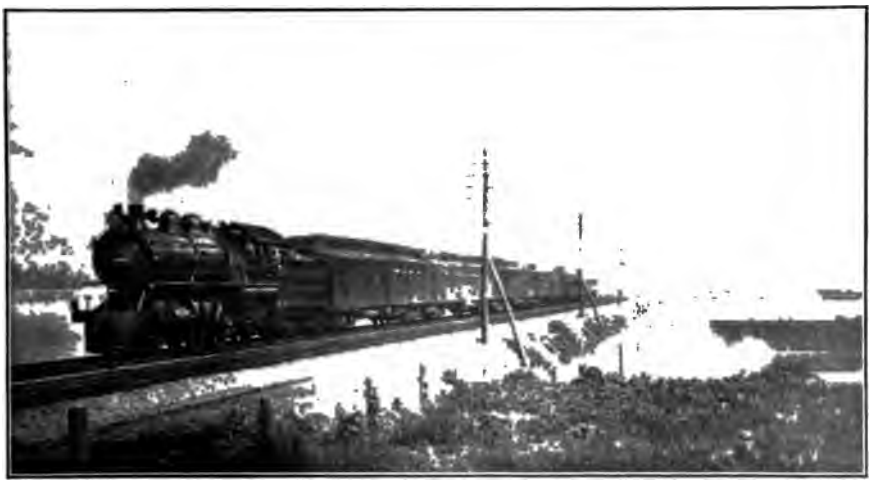
If we go back a hundred years, we find the world doing very much as it did four thousand years ago. The most rapid travel by land was with horses; the most rapid travel by sea was with sailboats. No form of thought or of news could be carried any faster than the horse or sailing vessel could go; the work on the farm, in the shop and everywhere was all laboriously done by hand; an adjoining county or state was so far away that even the closest friends and relatives seldom communicated with each other. Thus it was in all the world till a hundred years ago. Then there comes a sudden change. Just a few decades pass by, and men are doing everything by vastly improved methods, and all the world is brought together as one neighborhood.

THE "ROCKET."
First locomotive in practical use, and which Mr. Entwistle operated.

Some men may see in all this nothing more than a vast material progress. But the Lord has said, "This gospel of the kingdom shall be preached in *all* the world," and how marked is His preparation for His world-

THE DEWITT CLINTON ENGINE AND TRAIN.
Courtesy N. Y. Central R. R.

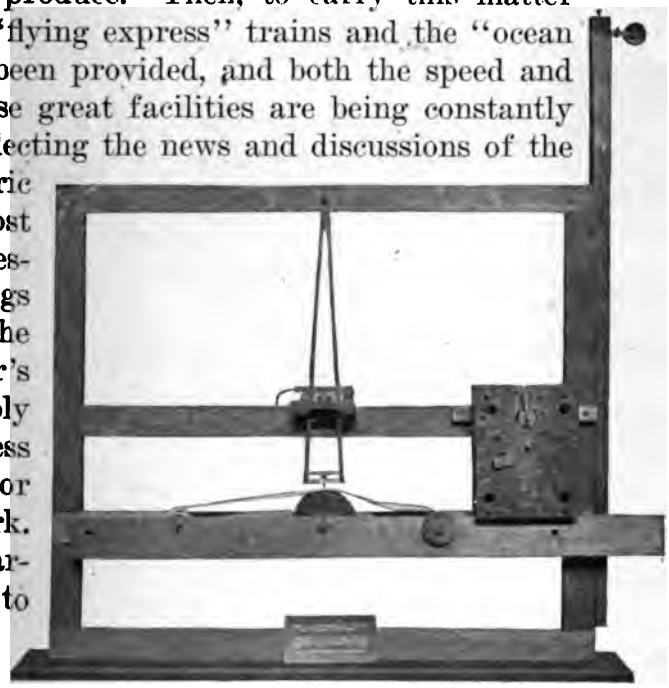
The first railway train in New York. The omnibus was the only conception of a car in those days. The passengers on this train were very much annoyed by the sparks from the engine setting fire to their clothes.



THE 20TH CENTURY LIMITED.
Courtesy N. Y. Central R. R.

Photographed in the Highlands of the Hudson with [illegible] within about a hundred miles of where the DeWitt Clinton [illegible] trip from New York to Chicago (980 miles) in 18 hours.

assist in giving the gospel message in all the earth. The printing-press is a marvel of ingenuity and perfection. It has been developed until there is no limit to the printed pages that it may produce. Then, to carry this matter when printed, the "flying express" trains and the "ocean greyhounds" have been provided, and both the speed and the capacity of these great facilities are being constantly augmented. In collecting the news and discussions of the world, the electric telegraph is a most potent factor, despatching the doings and sayings of all the world to the editor's desk in an incredibly short time. The press—the mighty educator—is doing its work. The fast mails are carrying its products to all the world. No one thing absorbs the efforts of the press more than the promulgation of the gospel of the kingdom. Do you not see what it signifies?



The first "working" telegraph instrument.

There can be no ground for doubt in regard to the meaning and purpose of the inventions and discoveries that have marked this generation as the wonder of all ages. But read another direct prophecy upon this point: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

The command is given to "shut up the words, and seal the book." But till what time are they thus "shut up" and "sealed"?—"Even to the time of the end." It will be noticed that the scripture does not say "the end," nor "the end of time," but "the time of the end;" that is, a brief period before "the *end,*" in which great and striking changes are to take place, by which we are to know that "the end" is fast approaching. That time is to be particularly marked by the "many" who "*shall run to and fro,*" and, further, by the fact that "knowledge shall be increased."

On the opposite page the lower picture is of the great Brooklyn Bridge, commenced in 1872 and completed in 1883, at a cost of $9,000,000, exclusive of land. The length of the span across the river is 1,595½ feet, and the approaches on each end of the bridge bring the total length up to 5,989; width 85 feet. At the time it was completed it was the longest suspension bridge in the world.

The new East River bridge, at Williamsburg, shown in the upper picture, has left the Brooklyn Bridge far behind, and is about two miles up the stream from it. Its clear center span is 1,600 feet and the total length between terminals is 7,200 feet; the width is 118 feet: two hundred feet of the center of the bridge is 135 feet above the water. It has four trolley-car tracks, two elevated railway tracks, one drive, and two walks for foot passengers. Note that the Williamsburg Bridge has steel towers instead of the masonry towers of the Brooklyn Bridge.

Still another bridge is projected that is to further add to these marvelous achievements for New York City. When the first of these great bridges was built it attracted wide-spread attention. Now the greater ones are constructed one after another, and no particular note is made of them.

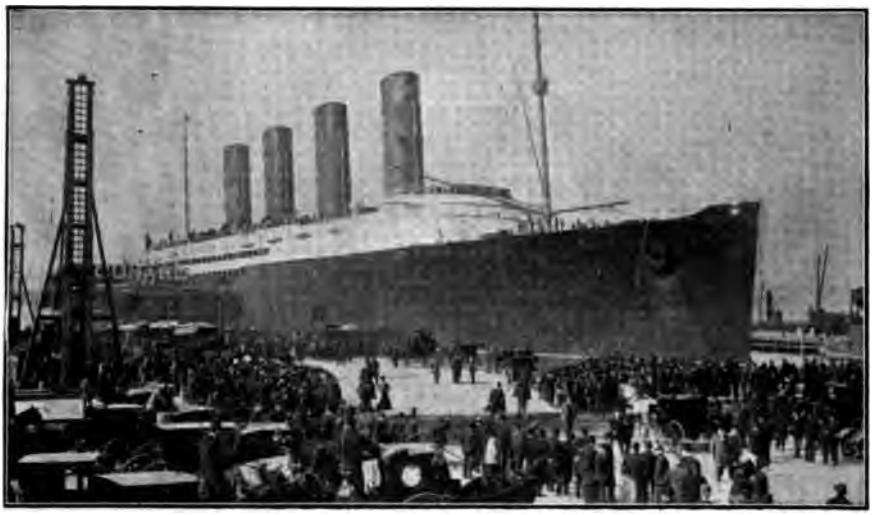
The book of Daniel, from which the foregoing text is quoted, gives the prophetic outline of the history of the world from the days of the old Babylonian Empire down to the end of time. In the very nature of things the prophecy could not be understood until the events predicted should be sufficiently fulfilled to enable the individual to take up the thread of the prophetic narrative. Hence God's command to the prophet to seal the book till "the time of the end"—till the time when the prophecy should be sufficiently a matter of history that the meaning of it could be grasped. In other words, Jehovah gave the prophet a view of the history of the world, when that history was yet future, and told him to place the divine seal upon it, closing it until the time when it would be needed—"the time of the end."

Bible students are quite generally agreed that the running to and fro spoken of in this text refers to a great awakening in the study of the Bible, particularly its prophetic portions, when the time of the end is reached. Dr. Adam Clarke, in commenting on the text, says, "Many shall endeavor to search out the sense; and knowledge shall be increased—by this means. Though the meaning shall not be *fully* known till the events take place, THEN the seal shall be broken; and the sense becomes plain." "Many shall give their sedulous attention to these things," is the manner in which another student expresses it. When the unfolding of events in the things of this world has broken the seal from the prophecy so that men may readily understand it, still it will be necessary for them to give their "sedulous attention" to the words of the prophet in order to see what God has so plainly revealed. It will be necessary to "search out the sense," if we would grasp the majestic sweep of the prophecy.

First steamer carrying mail across the Atlantic Ocean.

"This gospel of the kingdom" that the Master tells us shall be "preached in all the world for a witness," in the very nature of things must include a definite and clear presentation of what the kingdom of the Lord is. It must herald to the world the Lord's express revelation concerning the kingdom that He promises in this world-wide gospel message. "Many shall endeavor to search out the sense," and fully to understand the prophecies that tell us that the kingdom of the King of eternity is at hand. As the prophe-

cies in all their fulness are seen; as a realizing sense of the perfect fitting together of prophecy and history comes into the mind; and, especially, as it is seen that every striking feature that marks the world of to-day has been completely photographed by the prophets hundreds of years



STEAMER "LUSITANIA" DOCKING AT NEW YORK.
Courtesy Cunard Steamship Co.

She is 760 feet between perpendiculars, 785 feet on deck, 88 feet broad, and of 32,500 tons displacement. At her maximum draft of 37 feet 6 inches she displaces 45,000 tons. She is the first of the big liners to use the turbine engines, and with her 70,000 horse-power, her speed is 25½ knots an hour.

The "Great Eastern" was built in 1858, was 680 feet long, 83 feet broad, displacement 27,000 tons, 7,650 horse-power and a speed of 14.5 knots. After a thorough trial of the "Great Eastern" it was considered demonstrated that such large vessels were not practical. But human ingenuity has advanced step by step until we have all the marvels represented in the "Lusitania" and her sister, the "Mauritania." These ships have their palacial dining rooms and parlors, their fine baths, and bedrooms, their passenger elevators, and by the wireless telegraphy they have the news of the world given to their passengers day by day as they make their speedy cruise across the expansive Atlantic. What amazing progress is made in the half century that intervenes between the building of the "Great Eastern" and the "Lusitania."

ago, the hearts of men will be stirred by a superhuman power to lift their voices like trumpets as they tell to every creature in all the world that the glorious joys of eternity are here. "Sedulous attention" is given, the book is searched, and the message is proclaimed. Such is

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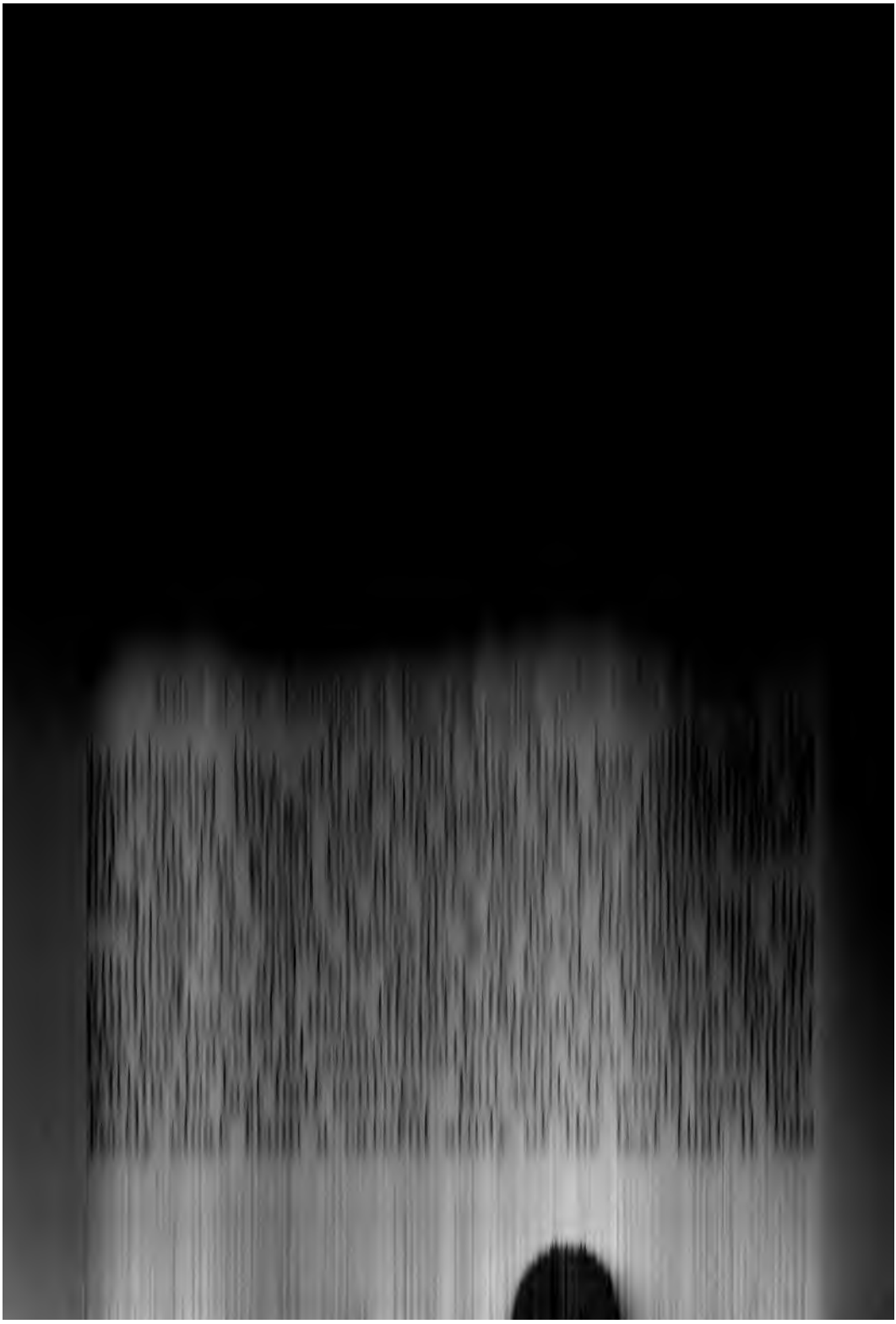
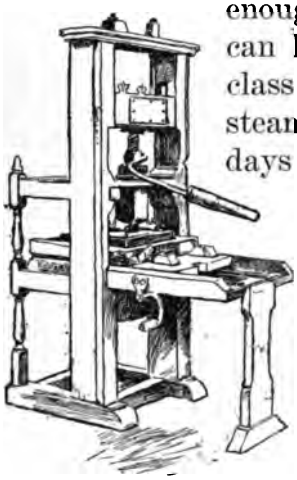


reference to an unusual awakening in the study of the prophecy that was sealed till the "time of the end," yet we have only to look out upon the world to-day to see the literal running to and fro upon the earth. Mankind has ever been inclined to move from place to place, but never before have there been such facilities for travel and communication as have been provided in this generation. The persons are still living who tell us that they well remember when their journeying had to be done on foot, or on horseback, or by the stage-coach. Hence, of necessity, men were quite closely confined to one locality. But how is it now? If it is desired to cross the continent, instead of the journey requiring six months or more, as in the time of our fathers, we step on the "lightning express," and in four or five days are whirled from ocean to ocean. By the steel rail, traversed by the "flying" railway palace, every city, village, and hamlet is brought into speedy communication each with the other. To-day the dweller in New York or Boston speaks of a trip to Chicago or San Francisco about as our

A great railway station.

fathers talked of a journey to a neighboring village or an adjoining county.

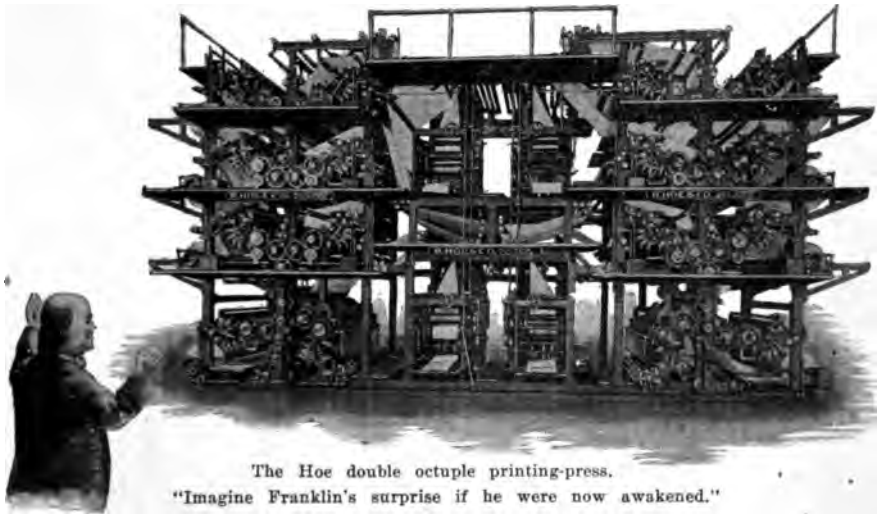
The improvement in travel by sea has been equally great. Fifty years ago a ship could accommodate only a few score passengers. These were slowly conveyed across the ocean in "cramped, ill-lighted, and stuffy cabins" upon the old-fashioned sailboats or the primitive paddle-wheel steamers that were then just coming into use. But to-day enough people to make a good sized village can have all the accommodations of a first-class modern hotel in one of our large ocean steamships, and they are carried in a few days from shore to shore across the expansive ocean. Wireless telegraphy has but recently been invented, and the monotonous isolation of travel by sea has been broken by the appearance of the daily paper, published on shipboard in mid-ocean. Thus do all these things unite the nations of the world so that they are brought together as next-door neighbors.



The old "Franklin hand-press."

With all this provision for travel by both land and sea, and with the great mass of our fellow men who are continually going from place to place in pursuit of business or pleasure, how complete are the facilities for giving this gospel of the kingdom to all the world! Who can estimate the millions of people that are at this moment in motion on railway and steamship? The *Railway Age* informs us that the railroad travel in the United States alone for the year 1897 was equivalent to thirteen billion persons traveling by rail one mile each. And it is readily seen from these enormous figures that

enough traveling was done in the country during that one year to have given each of the seventy million men, women, and children residing here, at that time, a ride of one hundred and eighty-five miles. But ten years later the figures show that the number of miles traveled by all the people of the United States were 25,842,462,029, or an average of 287 miles each for the 90,000,000 persons that, according to the latest estimates, are now in this country.



The Hoe double octuple printing-press.
"Imagine Franklin's surprise if he were now awakened."

The amount of traveling that is done is not only enormous, but it is marvelously on the increase.

Further mention, however, should be made of the high state of perfection to which the printing-press has attained. For, as already intimated, it has been, and ever will be, a most potent factor in spreading "this gospel of the kingdom." Although printing has been done for several hundred years, it remained for the last half of the nineteenth century to reduce it to one of the fine arts, and at the same time provide ingenious and rapid presses that

really eight presses working together in one, and when the whole machine is going, there are eight rolls of paper rushing through it at this passenger-train speed.

The press is constructed so that it prints both sides of the paper as it glides through, and an ingenious attachment automatically cuts apart, pastes, folds, and counts the papers. Several men have to work quite briskly in taking the papers away from the press as they are printed.

Imagine Franklin's surprise if he were now awakened from his short sleep of a hundred years, and brought at once into the presence of this most wonderful perfecting press. What would be his amazement to watch it, acting with all the precision and seeming intelligence of a human being, as it printed, cut, folded, and counted more papers per minute than the historic press he produced could deliver in a whole day.

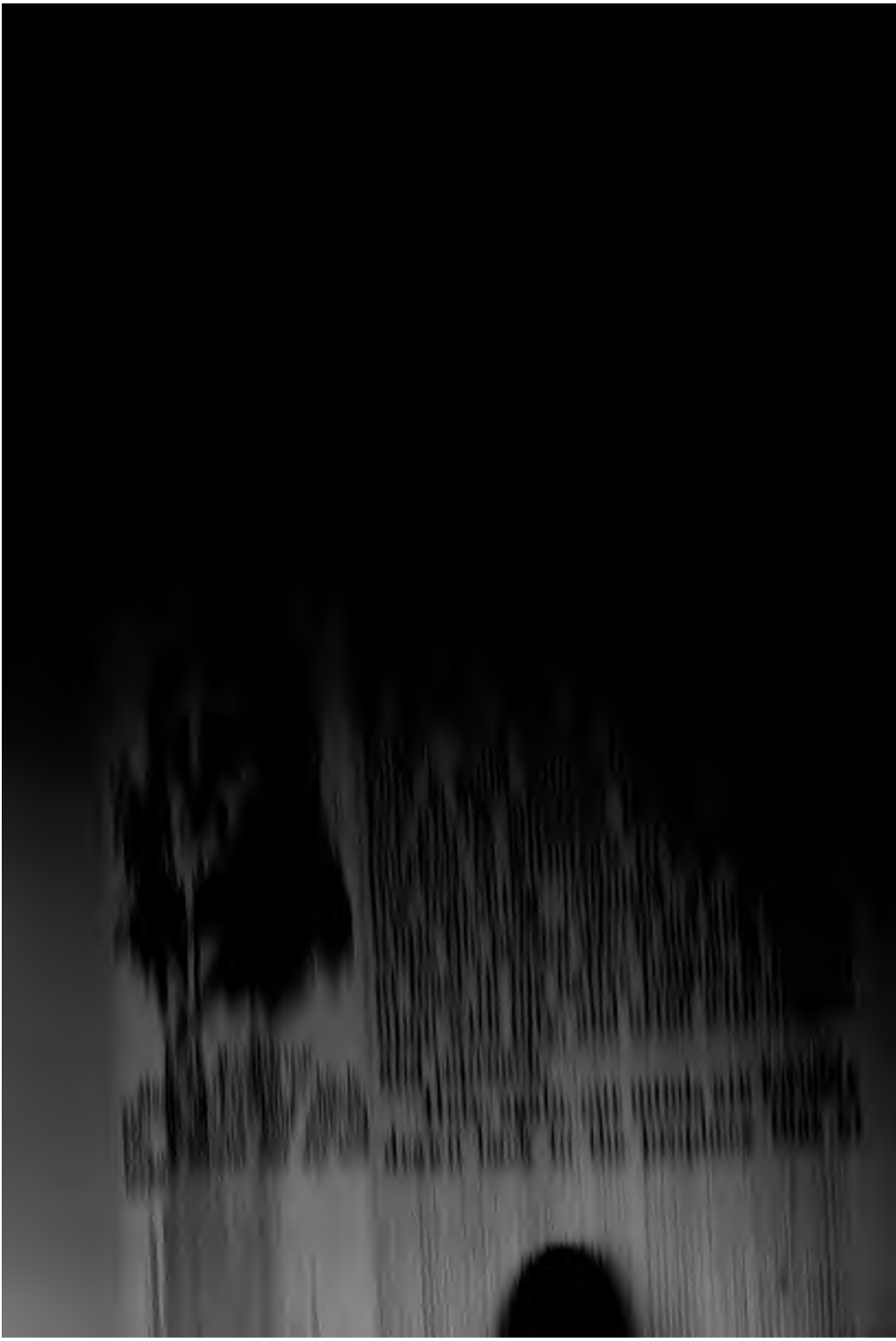
Without these modern perfecting "presses" the "great dailies," some of them with a circulation of nearly a million every twenty-four hours and being frequently required to print over a million a day on special occasions, could not, at a merely nominal price, emanate

PETER COOPER.

A pioneer in iron work, he built the first locomotive in America, made the first wrought-iron beams for fire-proof buildings, and was the untiring supporter and financial backer of the first Atlantic cable. Was a great philanthropist, and a strong promoter of industrial education. He thought it essential to give "instruction in branches of knowledge by which men and women earn their daily bread."

CHARLES GOODYEAR.

Was the pioneer in the manufacture of india-rubber goods. He struggled amid the most overwhelming discouragements, and was a popular subject of ridicule while seeking to perfect his processes, but his hard work and persistency were successful in transforming this ridicule into well-merited praise.



"the time of the end, many shall run to and fro, and knowledge shall be increased." A knowledge of the great prophecy that is for this "time of the end" could be possible only in a time when there was a general diffusion of education, so that men might read and understand. How perfectly do the parts of this great prophetic structure come together! The press prints the books, the magazines, the papers, in such abundance that all can have access to them, and then a mighty wave of education places within the reach of all the people the ability and opportunity of reading them.

GUGLIELMO MARCONI.
The inventor of wireless telegraphy.

While considering the marvelous capacity of the printing-press, we should not lose sight of the most ample provision that has been made for gathering intelligence from every nook and corner of the whole earth. It was on May 24, 1844, that the famous message, "What hath God wrought!" was suggested by Miss Ellsworth, and flashed by the electric current from Washington to Baltimore; and since that date the applied genius and business activity of such men as Morse, Edison, Delaney, Stearns, Field, Cooper, Mackay, Marconi, and others, have not only threaded the several continents of our world with the electric telegraph, but have connected these continents by the ocean cable,

JAMES WATT.
A civil and mechanical engineer. His improvements on the steam-engine embodied in principle the essential features of the engine of to-day, and were so important and fundamental that he has often been styled its inventor.

will God fulfil His word, "This gospel of the kingdom shall be preached in *all the world* for a witness unto *all nations.*" God has a precious message for "*all the world.*" It is not a part merely that is to be reached; but *all* are to hear the welcome tidings that Jesus is coming again. How impressive, how abundant, how perfect, are the preparations to give to all the good news of our Master's return! All the nations, by means of the railway, the steamship, the printing-press, and telegraph, are brought into communication *as one* great assembly, and are now hearing the message from God's own word that the Saviour is about to come.

The "Great Eastern" laying the Atlantic cable scarcely half a century ago. To-day the wireless telegraphy seems destined to make the cable unnecessary.

The facilities for carrying God's message being so abundantly prepared, we should begin to watch for the next step in the divinely complete plan. This gospel of the kingdom will inevitably "come to the front, and become the theme of world-wide discussion, if necessary even through the contempt that is placed upon it." Every phase of God's great truth for these last days will be considered and reconsidered, and men will rapidly range themselves on one side or the other of the great question involved; and when this intense discussion

movements of the contending forces. The history of the two countries was studied anew; the dust-covered geographies and maps were brought out, and many who were not aware of the existence of the Canaries, the Ladrones, the Philippines, or the Carolines, became familiar with the fact that they are islands that for many years have been under the dominion of Spain.

Courtesy the Scientific American.

An out-door picture transmitted by telephotography showing a sample of the work done by Belin's apparatus.

And what is true of the conflict with Spain is even more true of the conflict between Japan and Russia. While that war was being waged, the whole world was daily watching the movements of the contending forces. And thousands upon thousands of the common people of Russia who had never given any attention to reading were stirred to intense interest in the news of the day. The papers were eagerly looked for, and many who had never before learned to read, applied themselves to acquire the art so that they might keep acquainted with the successes and the reverses of the army and the navy of their home land.

CHAPTER TWELVE

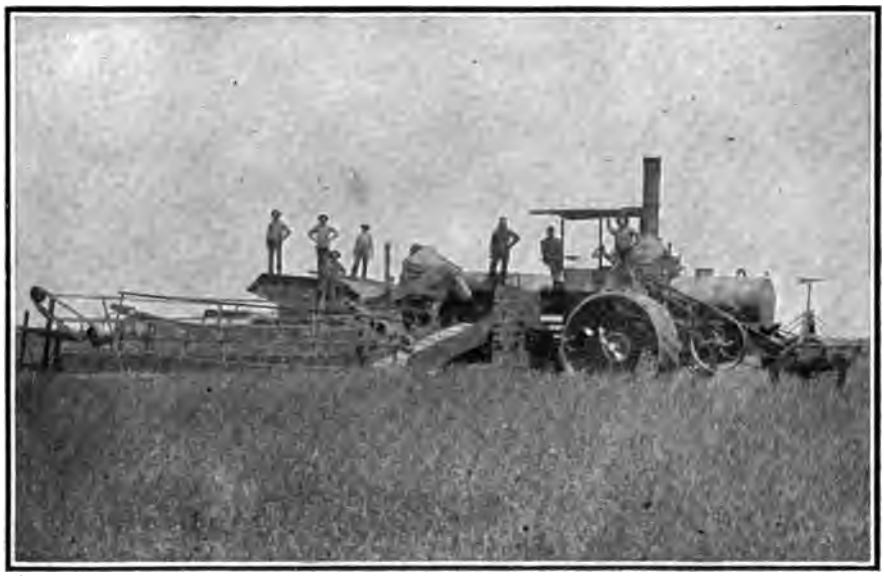
RECALLING again the prophecy of Dan. 12:4, let us study it anew. The prophet states that "knowledge shall be increased," and it should not be overlooked that this is to be in "the time of the end."

As has already been suggested, this scripture foreshadows a general intelligence among the people at the time when the prophecy applies; but for its direct and literal fulfilment we must look for a movement that brings the Bible itself within the reach of every one. For it is the Bible that contains the message and promises of "this gospel of the kingdom." As we look for this thing in particular we find that among all the great marvels of this marvelous age of material development, progress, and invention, nothing stands out more clearly or more strongly than the facts concerning the vast number of copies of the word of God that have been printed and circulated during the past century.

Notwithstanding the interest that had been awakened in the Scriptures by the Reformation, the beginning of the nineteenth century found Bibles still so scarce, and the

price so high, that but few persons could afford a copy of the sacred Book; and oftentimes they would walk miles to hear the Bible read.

But in March, 1804, the British and Foreign Bible Society was organized; the American Bible Society was founded in May, 1816; and in connection with these two



COMBINED HARVESTER AND THRASHER.

Courtesy The Best Manufacturing Co., San Leandro, Cal.

One of these machines harvests an average of 1,000 sacks of grain, or, in other words, from 65 to 100 acres, cut, thrashed, recleaned, and sacked in one day, doing the work of 100 men and 50 horses. To the same traction-engine may be attached a machine that plows, harrows, and seeds from 35 to 70 acres a day. The amount of work done depending on the lay of the land, etc. When harrowing only, a harrow 75 feet wide is used, and from 100 to 125 acres a day is worked.

leading societies, hundreds of auxiliary societies have been formed, all with the one purpose in view of placing the Bible in the hands of all the people in both civilized and heathen lands. Through the combined efforts of all engaged in this work, the Bible, either entire or in parts, is now read in over five hundred and twenty-five languages

"The hammer, anvil, and forge."

and dialects. It is being printed at the rate of more than ten million two hundred fifty thousand copies a year; and over three hundred million copies have been circulated since the British and Foreign Bible Society was organized.

For the first fifteen hundred years of the Christian era only a very few persons could afford a complete copy of the Bible. The Reformation came, however, and awakened a deep interest in it; and while men were able, with the crude printing facilities of that time, to produce a limited number of copies entire, yet they could not nearly supply the demand. The cost of printing and binding with the means at hand previous to this century was ever a strong barrier against placing the sacred Book in the hands of all the people. Then, too, the generous-hearted men had not yet arisen who would devote their lives and their fortunes to the work of giving the Bible to all, and in the familiar language of their native land.

"Boots and shoes were slowly made by hand."

But, lo! "the time of the end" arrives; and by a touch of supernatural

which is indeed a veritable lamp unto our feet, and a light unto our path, disclosing to our otherwise benighted vision what the marvels of our day really mean—that word is now, by the multiplied millions of copies, scattered throughout the world. Those who have means may purchase it at the most reasonable prices, while the generosity of our great Bible societies has provided it "without money and without price" to those too poor or too indifferent to buy. God has surely done His part. He has fulfilled His prophetic promises so completely that we should be led in wonder and adoration to acknowledge their literal truth.

While mentioning particularly the wonderful inventions of our time which make it possible for "this gospel of the kingdom" speedily to reach the remotest boundaries of earth, it may not be out of place to note, in passing, what has been accomplished in general in the great field of learning, discovery, and invention. It would be a wearisome task, however, even if space permitted, to make the merest mention of all that has been done. Vast and varied, almost beyond description, are the achievements of this age. Yet the people are so intent on driving their business or reveling in their pleasures that they are scarcely conscious of the surpassing realities of to-day.

A few contrasts will perhaps serve best to bring the conditions and attainments of this time vividly before the mind:

Fifty years ago the simple needle and thimble were the implements with which the housewife did her sewing; to-day she has a machine to do this work for her.

Fifty years ago our stockings were knit by hand; to-day a girl with her knitting-machine can knit more stockings in a day than a whole neighborhood of women could have done in those times.

Fifty years ago all our grain was cut with sickle or cradle-scythe, and our hay mowed by hand; to-day the farmer has his mowing-machine, and that marvel of modern ingenuity, the combination reaper and twine binder, and also the combined harvester and thrasher.

"The simple needle and thimble were the implements."

Fifty years ago our mothers and sisters took the wool and flax, spun the thread, and wove the cloth that made our clothes; now the spinning-wheel and hand-loom are relegated to the curiosity-shop, and the steam-loom, with its associated machinery, is doing the work.

Fifty years ago the carpenter had to plane his boards, match his flooring, make his doors, sash, and, in fact, work out practically all his building material by hand; now a great variety of wood-working machinery does about all his work for him, with accuracy and workman-like beauty.

Fifty years ago the hammer, anvil, and forge were the principal instruments for making things from iron; but the forge and anvil have only a modest and obscure corner in the modern shop, while numerous kinds of iron-working machines are rolling out the work.

Fifty years ago, with hammer, awl, last, and pegs, our boots and shoes were slowly made by hand; to-day ma-

chinery makes our foot-wear with a speed and deftness that are truly amazing.

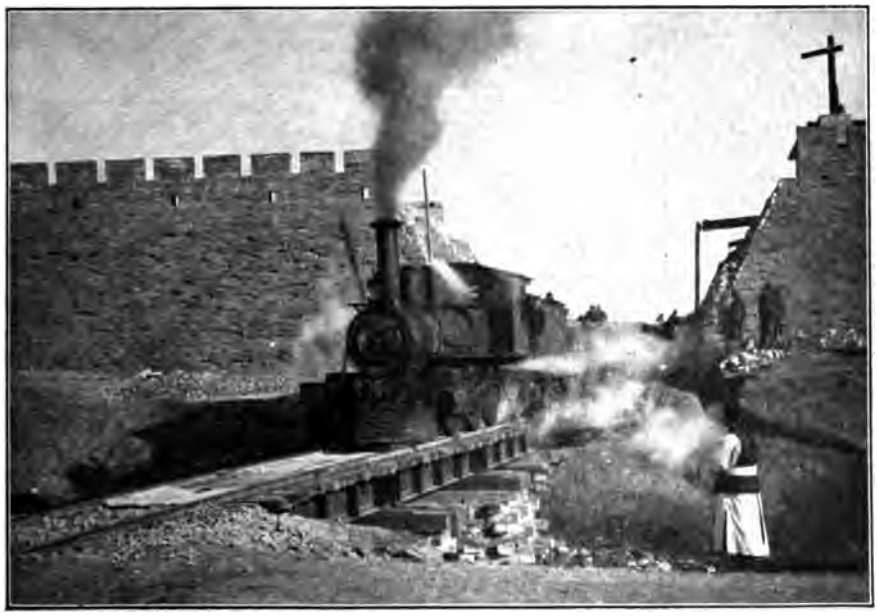
Fifty years ago all our writing was done with the pen; to-day the typewriter does it much more neatly and rapidly.

Then we spent our evenings in the dim light of the tallow candle; now the kerosene lamp, gas, acetylene, or electric light transforms darkness into almost the brilliant light of day.

But, not to make this comparison tedious, it may be said in a word, Let the progress of the last fifty years be destroyed, and we would have taken from us practically such other inventions and discoveries as the telephone, cable and electric street-cars, vulcanized rubber goods, photoengraving, photolithographing, the kodak, the gas engine, the passenger elevator, asphalt pavement, the steam fire-engine, the triple-expansion steam-engine, the turbine steam-engine, the Gifford injector, celluloid, time-locks for safes, machines for making ice, the phonograph, the graphophone, stem-winding watches, the great suspension-bridges, steel-frame buildings, iron-clad war-ships, revolvers, breech-loading guns, magazine guns, Gatling guns, torpedoes, typesetting machines, wireless telegraph and telephone, the knowledge of microbes and disease germs, together with a myriad of other things in the medical line, discoveries without number in the general field of science, air-brakes, nitro-glycerine, acetylene, dynamite and guncotton, Bessemer

"To-day she has a machine."

Standing in full view of all these things, can there be any doubt that we are in the "time of the end"? As we see how literally all the world has been brought together by these modern inventions, can there be any doubt that the Master has made ample provision to have "this gospel of the kingdom preached in all the world for a



An opening made in the old historic wall of China to admit a railroad into Peking.
From Stereograph, copyright by Underwood & Underwood, New York.

witness unto all nations"? And just as soon as the world hears the joyful message of "His glorious appearing," *"then shall the end come."*

The gladdest of all glad days is almost here. On every hand may be seen and heard the heralds of the morning. And by every one of these heralds we are invited to get ready to sit as joyful guests at the "marriage

CHAPTER THIRTEEN

THE developments that mark this as the most wonderful age of all time are well known; but men are generally so intent on observing and enjoying the material advancement that has been made, that they do not realize that the past century has been as wondrously marked by its missionary operations as by its advancement in discovery and invention.

JOHN ELIOT. Born in Nasing, England, 1604, early chose the ministry for a life-work. Well versed in Hebrew and Greek. Came to America in 1631. Pioneer missionary among the North American Indians. He translated the Ten Commandments, the Lord's Prayer, and later the Bible, into a native tongue. He died in 1690.

Notwithstanding the fact that the Reformation of the sixteenth century was one of the greatest periods of spiritual activity in the church since the days of the apostles, yet there was connected with it no suggestion or movement worthy of mention, in the direction of carrying the gospel to the outlying heathen lands. The burden of the Reformers seemed to be to urge the saving gospel upon the church itself; for the professed Christianity of that time was so formal and dead, so spiritually blind and ignorant, and so full of superstition, that it really stood on a level with,

if not below, the non-professing heathenism of India, China, and Japan.

The importance and necessity of sending missionaries to the countries where the gospel light had not gone, was suggested by individuals at different times, and urged upon the attention of the church; but the way was not yet opened for this work to begin in earnest. God did not have either agents or agencies prepared; for mankind had sunk so low that several centuries of the full blaze

Bible House, New York. Home of the American Bible Society.

of gospel truth were needed to fit them for the work of evangelizing the heathen world. Such missionary efforts as were put forth during the seventeenth and eighteenth centuries partook in too many instances of the forceful methods that were employed in the darker ages. Speaking of some of the missionaries of the seventeenth century, a historian tells us: "We know that unevangelical means were soon employed, as in Ceylon, where the Dutch governor made the tenure of even the lowest governmental position, and even the governmental protection, condi-

tional upon signing the Helvetic Confession. Thousands pressed to baptism, which was denied to no one who could repeat the Lord's Prayer and the Ten Commandments."

COUNT NICHOLAS LUDWIG ZINZENDORF. Born in Dresden, Saxony, May 26, 1700. He early came into connection with some of the scattered followers of John Huss, the Moravians, and became their leader. He formed bands among them for more effective missionary work. A decade before Carey preached his memorable sermon, they had 27 stations, and supported 165 missionaries. He died in 1760.

Thus the greater part of the missionary work that was attempted in those times partook more of the nature of politics than of the presentation of the pure, free, saving gospel of Jesus Christ.

But during the latter part of the eighteenth century the Wesleys, Whitefield, and others, were doing their mighty work. The voyages and discoveries of Captain Cook imparted a new interest to what seemed then to be the "far-away" portions of the world, and to the islands of the sea as well. When the nineteenth century entered upon its altogether unprecedented career, Andrew Fuller, William Carey, John Williams, Judson, and numerous other devoted missionaries, with earnestness and intelligent zeal, and the throbbings of Christian love, stood ready to plant the banner of the cross in every dark corner of the inhabited globe.

BARTHOLOMEW ZIEGENBALG. Born June 24, 1683, in Pullsnit, Saxony. Danish pioneer missionary to Tranquebar, 1706. Having neither grammar nor dictionary in native tongue, yet in less than a year he was preaching, and souls were converted. His New Testament in Tamil was the first in any language of India.

As those devoted men, with their no less devoted wives, entered upon their great work, observe how rapidly God moved upon other minds to prepare the needed facilities for carrying

"this gospel of the kingdom" with rapidity into "all the world," for a "witness unto all nations." While Carey, Judson, and Williams were planting the banner of the cross in the very strongholds of the barbarous and heathen lands, Charles, and Farn, and Hughes, and Steinkoph, and Owen, and Wilberforce, and Mills, and Boudinot, with many others, were laying the broad and deep foundations for the British and Foreign and the American Bible Societies.

CHRISTIAN FREDERICK SCHWARTZ. Born in Sonnenburg, Prussia, Oct. 28, 1726, and died Feb. 13, 1798, in India. Educated at Halle, as were Zinzendorf and Ziegenbalg. Began labors in India, 1750. In 12 years he had baptized 1,238. The last 20 years of his life in Tanjore. He died beloved and respected by all.

As late as 1777, while the Revolutionary War was in progress, Congress was memorialized to print thirty thousand Bibles to supply the demand. But a lack of both paper and type made it impossible for this work to be done; so the committee on commerce was empowered to import from Holland, Scotland, or elsewhere, twenty thousand copies, at the expense of Congress. But they were also unable to carry out this scheme.

In 1794, at the age of ten, Mary Jones, a little Welsh girl, began to lay by all the money she could possibly save, with which to purchase a Bible. In 1800, after six years of careful saving, she found herself in possession of the required sum. She walked twenty-five miles to Bala, the residence of Rev. Thomas Charles, to whom she had been directed. "When she first

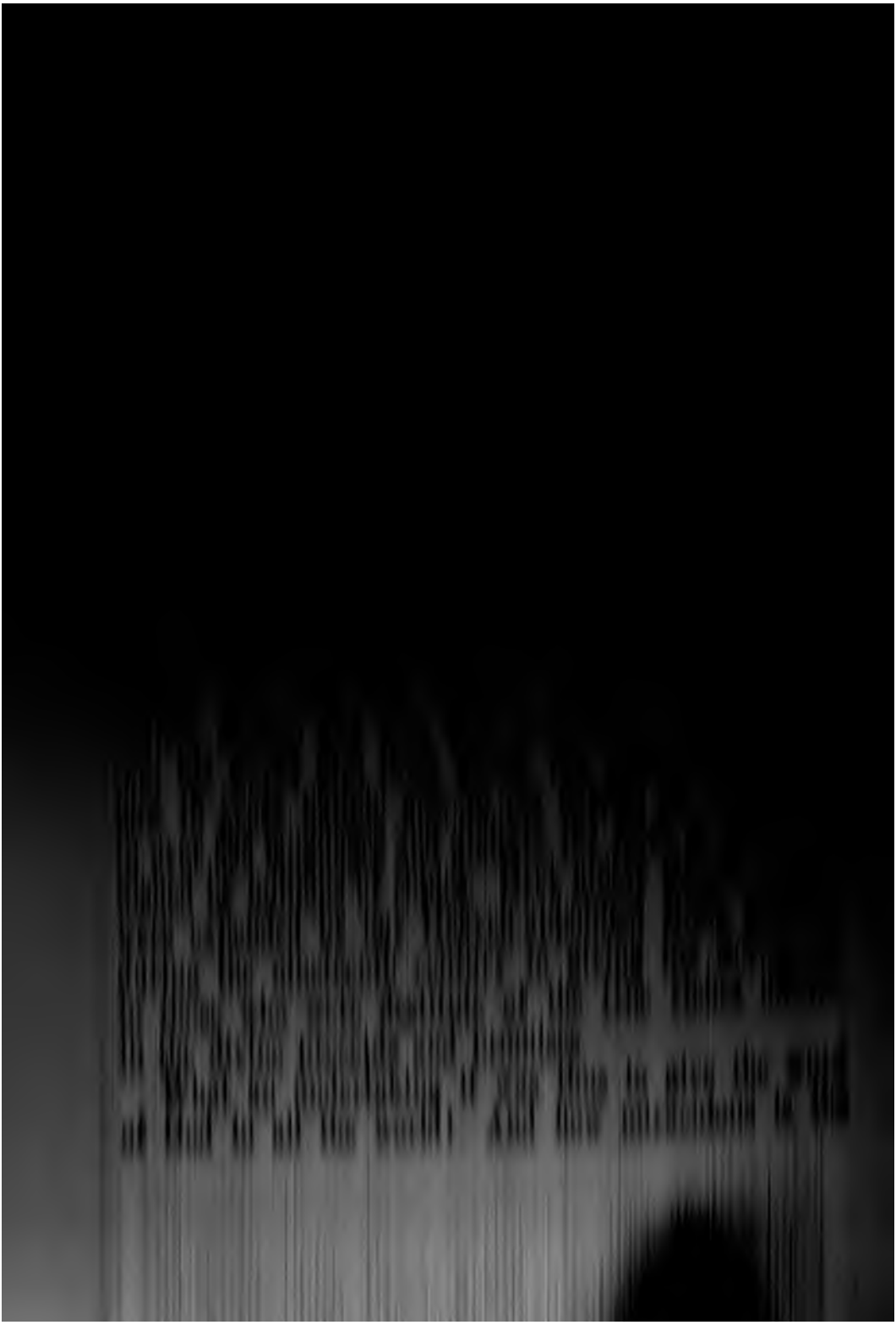
JOHN SCUDDER, M.D. Born in Freehold, N. J., Sept. 13, 1798, died at Wynburg, South Africa, Jan. 13, 1855. Was led by a tract to give his life to missionary work, and sailed in 1819 to Ceylon under the American Board. In 1836 was transferred to Madras, where he founded a new mission with Dr. Winslow. In 1854 he went to Cape of Good Hope for his health, where he died.

the sixty-six remaining years of her life, was her most cherished possession."

This was the condition a hundred years ago in the

The Vestibule, Bible House, of the British and Foreign Bible Society.

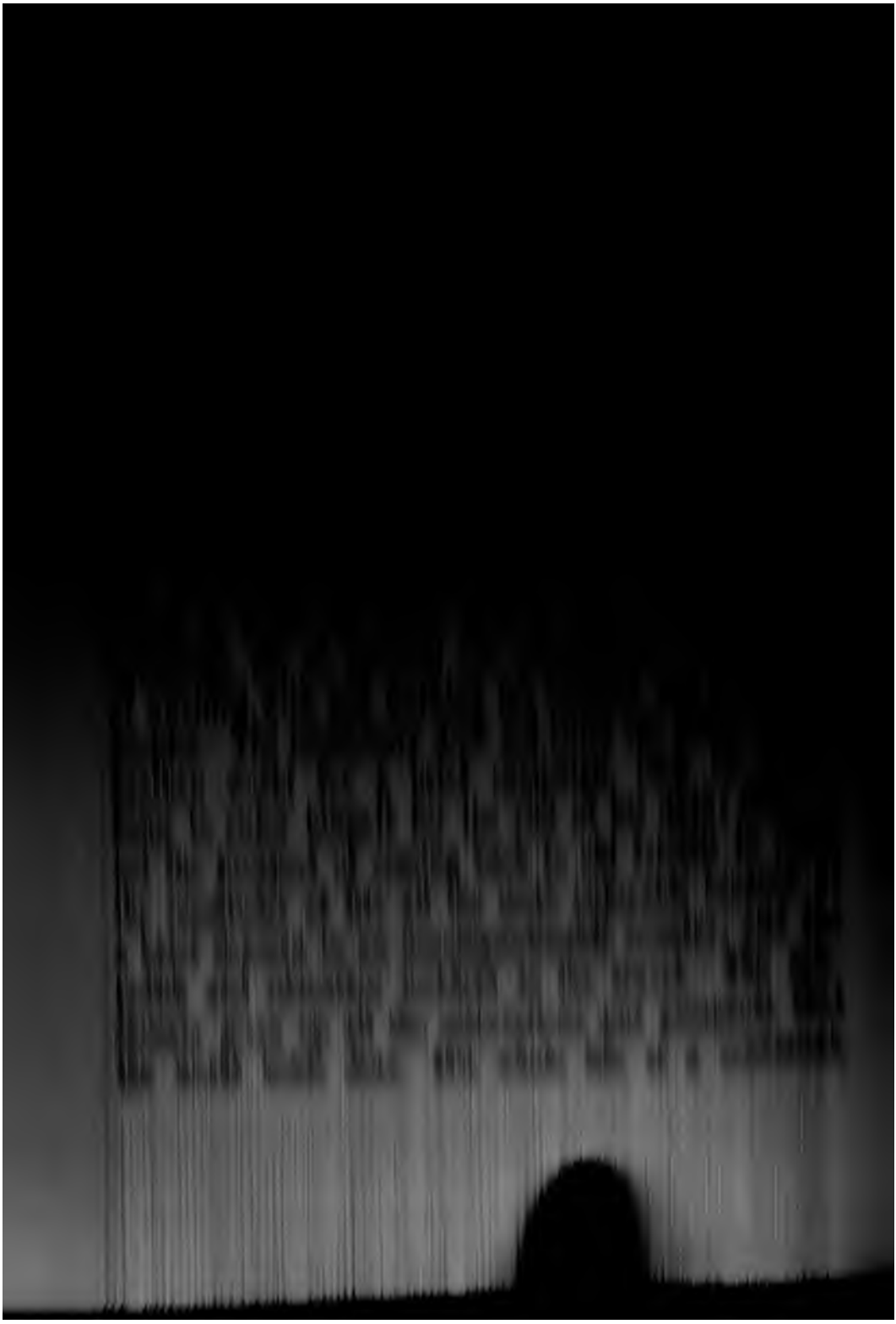
British Isles, the very home of Bible houses and Bible societies. Eighteen hundred years of the Christian era had passed away, and still the vital germs of gospel truth had been so combated by the gross darkness of super-



success with which it has been performed! All through the dark centuries, indestructible and all-powerful truth was only waiting for the preparation of sufficient soil in which to find a lodgment; and now, towering up in its stupendous growth, it outstrips all the marvels of all the ages!

A Corner on the Bound Stock Floor. A volume of Scriptures leaves the Bible House on an average every five seconds, day and night, all the year round.

These favorable conditions were not reached, however, until "the time of the end"; but that time having arrived, the whole world is stirred to perform God's great work. The teaching of the Man of Nazareth and Galilee plows its way through mental rubbish that is piled centuries high. The light of the eternal day breaks in upon longing hearts in England, in Germany, in Switzerland, and the gospel enters upon its civilizing, liberating, and elevating work that is to reach "every nation" in "all the world." Bible societies spring up, and millions of copies of the sacred volume are speedily prepared. The poor seeker after divine truth need no longer walk twenty-five miles with the careful savings of six long years, only to be well-nigh disap-



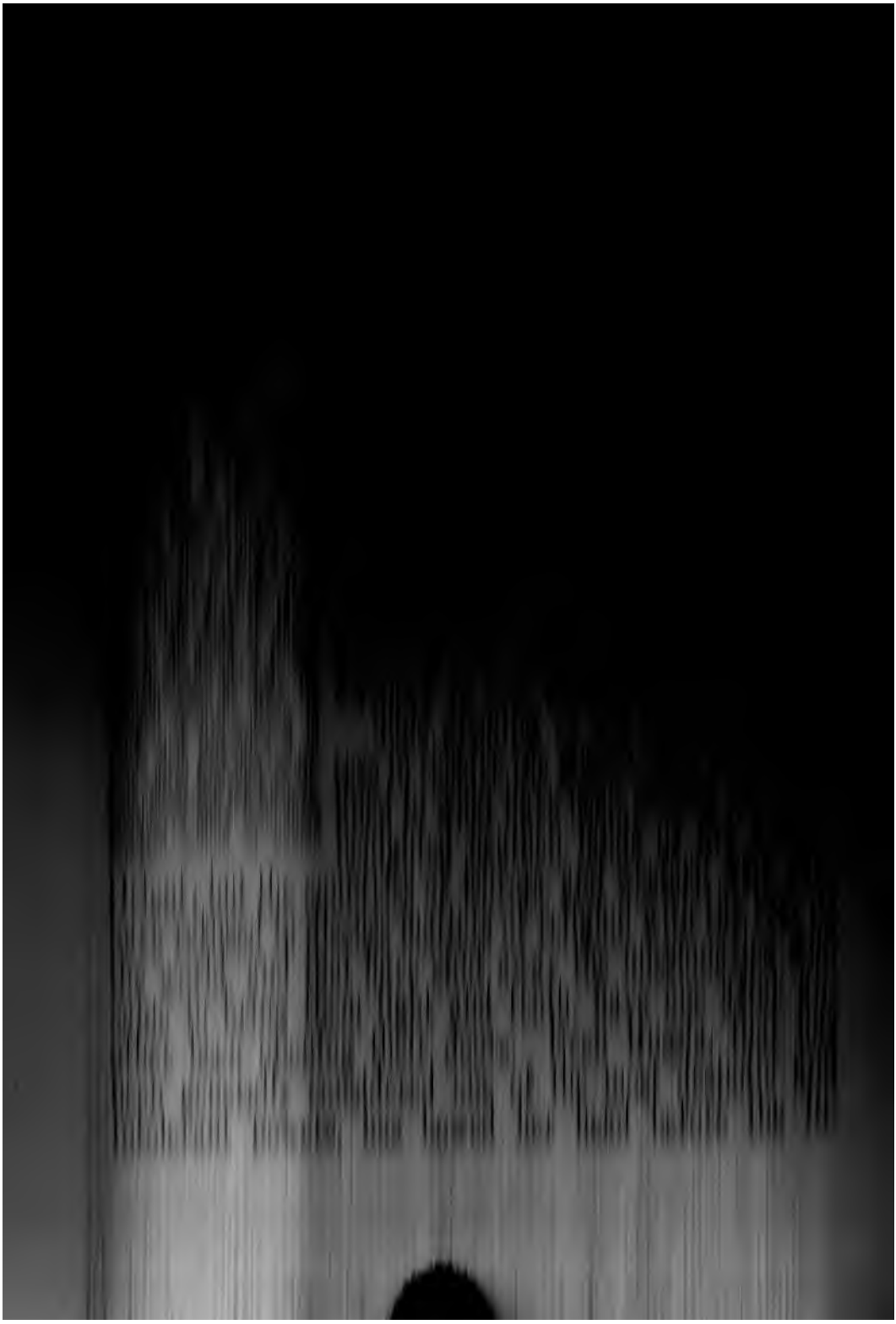
living sacrifice in giving the gospel of Christ to the unenlightened worshiper at the idol's shrine.

There is a wonderful power that takes hold of men and women thus to lead them to place their whole lives upon the altar. Our God's prophetic powers enabled Him to look down the ages and see these consecrated workers zealously doing their chosen work. He was

Cases of Scriptures in the warehouse, London, ready for shipment. Nine tons of Scriptures have been despatched from the Bible House in one day.

able to see, for centuries in advance, the men and women who would gladly receive the same spirit that led the Lord Jesus to leave His home of unmarred bliss to come to this world of sin to rescue all that could be persuaded to accept Him.

It was the vision of this army of courageous, intelligent, God-fearing missionaries which, marching before



fluences with which heaven is flooding the world; and the Czar, thus moved, has, by his ukase of religious toleration, and also by the greater liberties granted the press, nominally conceded to his subjects the right to follow the dictates of conscience in worshiping God. Even Tibet is required to come forth from her stubborn seclusion, so that her inhabitants may enjoy their right to the divine invitation to join the throng that will soon be brought into the joys of heaven. Thus nation after nation, island after island, have been entered, until nearly the whole world has the Scriptures of truth. The separating and hindering walls of religious despotism are being overthrown, and the King whose mighty scepter touches every world in all the universe, is leveling the way so that His great commission can speedily and surely meet its fulfilment in an accomplished work. "This gospel of the kingdom" will soon be proclaimed in all the earth, and "then shall the end come."

HENRY MARTYN. Born at Truro, Cornwall, England, Feb. 18, 1781, died Aug. 16, 1812, at the early age of 32. He designed to fit himself for the law, but the influence of William Carey in India, and David Brainerd, the Indian missionary of America, led him to devote himself to the work of the Christian missionary. His short life was filled with indefatigable labor. Translated the New Testament into Hindi and the gospels into Judeo-Persic. He died at Tokat among strangers. His New Testament is used by many millions of people.

It is not mere haphazard, random talk, to make the statement that "this gospel of the kingdom" is now being preached in all the world by a great army of devoted soldiers of the cross. The Spirit of the great Missionary Himself has become triumphant in this generation. There is not a nation where the gospel message is not being strongly and clearly sounded to-day. The great missionary war-cry of this time is, "The gospel to all the world in this generation." It is simply marvelous to note the

have the sacred book in inexhaustible quantities; that it is the great time of the railroad, so that missionaries can visit every family in every country place, hamlet, village, and city; that it is the great time of the steamship, so that every outlying habitable island is reached; that it is the great time of the electric telegraph; also that it is the time of every other one of the multiplied wonders of this marvelous age?

ADONIRAM JUDSON. Born in Malden, Mass., Aug. 9, 1788, died at sea, April 12, 1850. A most devoted man from his youth, one of the first missionaries that the American Board sent out, but afterward became a Baptist, and was the pioneer missionary in Burma. He and his wife suffered fearful hardships during the years 1824-26 during the war between England and Burma. Translated the Bible in Burmese. For a long time there seemed to be no fruits to his efforts, but in 1838 there were said to be a thousand converts from heathendom formed into churches.

Well, it may be best to acknowledge that this is indeed a coincidence; but back of all this stupendous array of coincidences there is the manifest working of the all-powerful hand of Divinity. Stop! Look around you! Is it not evident that "this gospel of the kingdom" is doing its final witnessing in "all the world"? Is there not a prodigious "increase of knowledge," so vast in its proportions that even our quickened imaginations can scarcely comprehend it? These are some among the many heralds of the breaking morn.

ANN HASSELTINE JUDSON, Adoniram Judson's first wife. Born at Bradford, Mass., Dec. 22, 1789, and died Oct. 24, 1826, in the thirty-seventh year of her age. Never physically strong, she labored almost incessantly. While her husband was in prison, she was called to share his sufferings, following him from prison to prison, ministering to his wants, continuing this for a year and a half, walking miles in feeble health in the darkness of night or under the noonday sun, much of the time with a babe in her arms.

Take time to think of it. The organized Bible societies alone have circulated about three hundred million copies of the Bible since their organization, and they are now circulating the divine book at the rate of over

ten and one fourth million copies a year. They have translated it into more than 525 languages and dialects; and, too, it should be stated that this does not include the large number of Bibles that have been printed and scattered by private firms. Surely these figures are significant in themselves alone. But when seen in the light of God's prophetic word, they speak in no uncertain language.

Bible cart, Japan.

"For the word of God is quick [living and active] and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." 1 Peter 1:23-25. "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways,

and My thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: *so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.* For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isa. 55:8-13.

Bible boat, Siam.

Such is the language of our heavenly Father's decree. His word *shall not return unto Him void.* And just so surely as this is the decree of the Omnipotent One, so sure may we be that the present scattering of the Bible throughout the world is the seed-sowing of the "gospel of the kingdom." This work of sowing is now well along. The Master says when it is finished, "then shall the end come." He has told us, "The harvest is the end of the world." Matt. 13:39. What a glorious end that will be! It is not the end of joy, but the end of misery, and woe, and despair, and sin; and, while it is the end of all these

CHAPTER FOURTEEN

THE prophetic word is explicit in telling us of the "increase of knowledge" at "the time of the end"; it also tells us of the closing triumphs of the gospel as it is "preached in all the world for a witness unto all nations." There is a wonderful weight of evidence in these two predictions alone; but still further and more minute particulars are presented in the inspired Book. It is not by disconnected and meager evidence that we are shown that the great day of the Lord is near; but one after another the striking characteristics of the "last days" are pointed out. All may see these things and thus "know," if they so desire, when He is near.

It seems wonderful that God should have told hundreds of years ago just what many of the people would be saying in the last days; but such is the truth. Upon this point carefully read the following scripture:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people

of the Lord from Jerusalem." These words are spoken by professors of religion. They talk of going to the house of God, and of being taught of His ways.

ROBERT MOFFAT. Born at Ormiston, Scotland, Dec. 21, 1795, of humble parentage, and died at Leigh, Aug. 9, 1883, at the age of 88. His mother saturated him while young with a knowledge of the Bible and stories of the early Moravian brethren. At the early age of 19 he offered himself to the London Missionary Society for a missionary, and was accepted, sailing for South Africa in 1816. His chief service lay in the region of Bechuanaland, the Orange River country. Most noted of his achievements was the translation of the entire Bible into Bechuana.

Continuing, these "people" say further of the Lord that "He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." The Lord does not tell us that these things that "many people shall go and say," are the truth. He simply tells us that they will say them, and also *when* they will say them.

It shows that the heavenly Father can read the future perfectly when He tells twenty-five hundred years or more in advance even the sayings of the people in the last days. And this prophecy of Isaiah is repeated almost word for word by the prophet Micah in the fourth chapter of his book, thus showing that God revealed these same things to more than one of His prophets.

JOHN WILLIAMS, the noted missionary to the South Sea Islands, was born at Tottenham, England, June 29, 1796, and died at Erromanga, Nov. 20, 1839. He was sent out by the London Missionary Society at the age of 20 to the South Sea Islands. Savage and superstitious as the natives were, they seemed to be waiting for the gospel. He translated the New Testament into the language of Raiatea and Rarotonga. He was killed at Erromanga, by savages who did not know him.

Having learned in the foregoing paragraphs what the Lord tells us the people will be saying in the last days, and having produced some evidence in

previous chapters to show that the last days are already reached, we proceed to look around us to ascertain if "many people" are even now saying these things as predicted by the prophets Isaiah and Micah.

To some extent a few men at different times in the past have taught that a universal reign of peace and righteousness would prevail on the earth in its present state, and that Christ would come in person to rule over a converted world. But we wait for the arrival of the present generation before this doctrine becomes a characteristic belief of "many people." To-day you will hear men eloquently teaching that the age in which we live is the beginning of the great millennium. In the literal words of the prophet, they are saying that a universal peace will make swords and spears no longer a necessity, and that these will be beaten into plowshares and pruning-hooks. They are actually saying, just as the prophets said they would, "Nation shall not lift up sword against nation, neither shall they learn war any more." When the second coming of Christ is mentioned as being very near, the readiest and most popular objection is that "the millennium must come first, and all the world be led through the highways of peace into the blissful state of universal righteousness."

DAVID LIVINGSTONE, the noted African explorer and missionary, was born in Blantyre, Scotland, May 19, 1813, and died in the "Dark Continent," on his knees, May 1, 1873, at the age of 60. At 19 he resolved to be a medical missionary, and was called in 1838 by the London Missionary Society. His faithful men, after embalming his body, carried it a year's journey to the coast at Zanzibar, one of the most heroic journeys ever undertaken. His remains now rest in Westminster Abbey.

How literally are these teachers fulfilling the word of God! Instead of their teaching being an evidence that a time has come when peace is to reign over all, an

"nation shall not lift up sword against nation," it is one of the unmistakable tokens of the days in which we live; for are not these "many people" *even now* saying just what the all-wise Father said they would be saying when the end of time is at hand?

There can be no question but that thousands of those who have fallen into the snare, and are joining in these "last-day" sayings of the "many people," have taken up the delusion unwittingly, believing that it is the teaching of God's word. But God's prophetic truth in regard to the condition of the world in the last days is the exact opposite of what the people in large numbers will be saying. How many are the errors and fatal deceptions from which men might be kept if they would only study the Bible with care! It should not be read superficially and occasionally, but it should be constantly and closely studied; for as we study the word faithfully, seeking to know only the truth, the heavenly Father sends His spirit to be our unerring teacher. "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." John 16:13.

JOHN C. PATTESON, the missionary preacher and martyr of Melanesia, was born in London, England, April 22, 1827, the son of Sir John Patteson, the distinguished English judge. His mother was a niece of Samuel Coleridge the poet. In 1855 he sailed to Melanesia with Bishop Selwyn. He made many voyages in the missionary ship "Southern Cross." He was killed, evidently by mistake, on his last voyage to the Nakapu Islands.

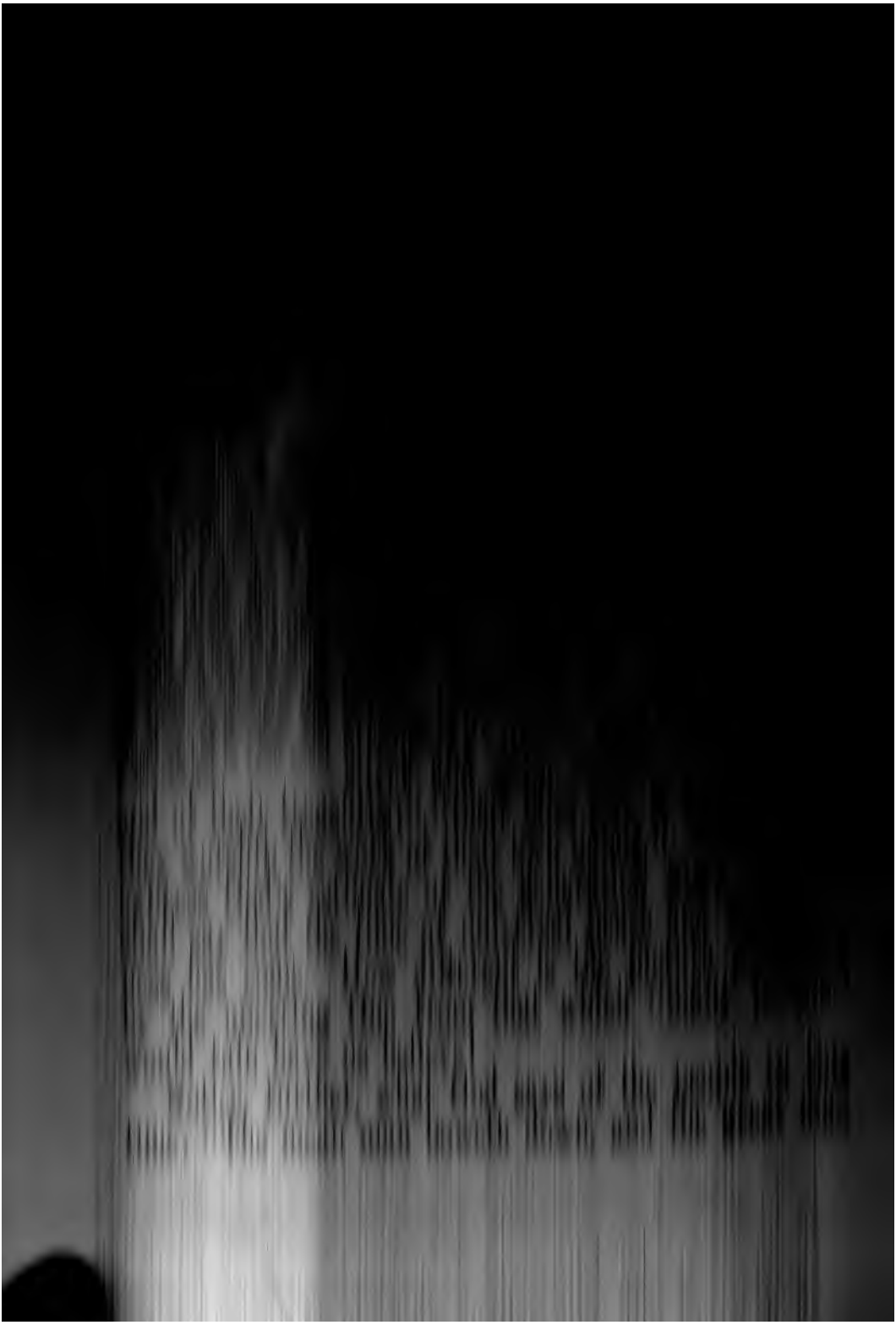
And the very manner in which the word is to be studied is particularly pointed out. His direction is, "Consider what I say; for the Lord shall give thee understanding in all things." 2 Tim. 2:7. When we con-

Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots: their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: and the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

JOHN WILSON, M.D., one of the early missionaries to India, was born in Berwickshire, Scotland, Dec. 11, 1804, died Dec. 1, 1875. Reading reports of the Bible Society led him to devote himself to foreign fields. In 1828 was sent by the Scottish Missionary Society to Bombay, where he spent 14 years translating literature and working for souls.

"Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols He shall utterly abolish. And they shall go into the holes of the rocks, and into

JOHN WILKINSON, for fifty-six years a missionary to the Jews, beginning his work in 1851 in London. He died Feb. 12, 1907, at the age of 82. Salvation with him meant service. His motto of life seemed to be, "The Jew first, afterward the Gentile."



humbleth himself: therefore forgive them not." Even "*the great man* humbleth himself." When statistics are considered, there is an immense array of the vast number who are enrolled as the followers of Christ. But God's word shows that this outward appearance is only a sham. The pure, unselfish character of Christ is left out of the lives of the greater part of this multitude of world-loving professors. It is the word of God that presents these clearly defined facts, and the reader's own observation presses the conviction home upon the soul and conscience that God is true, and the "many people" to the contrary are wrong.

J. HUDSON TAYLOR, founder of the China Inland Mission, went to China as a missionary in 1853 under the Chinese Evangelization Society. A friendly separation took place in 1860, and Mr. Taylor began independent work. Founded the China Inland Mission in 1865, the workers having no guaranteed salary, but trusting in the Lord to supply their needs. No personal solicitation or collection of funds is made or authorized by the missionaries.

The Father in heaven will be driven to the extremity of visiting dire punishment upon this base hypocrisy. "The great man" who "humbleth himself" in his deceitful pretensions of piety, and who, by lending his wide influence to the wrong, has led many more into the ways of error, will be overwhelmed beyond the powers of description by the waves of remorse that will break in upon his distressed and ruined soul. The best interests of these sinners themselves will not permit the Lord to allow them to continue in their evil course. There comes a time when divine forbearance no longer leads men to renounce the evil and turn into the pathway of righteousness, and then God must of necessity arise to put an end to the devouring plague of sin.

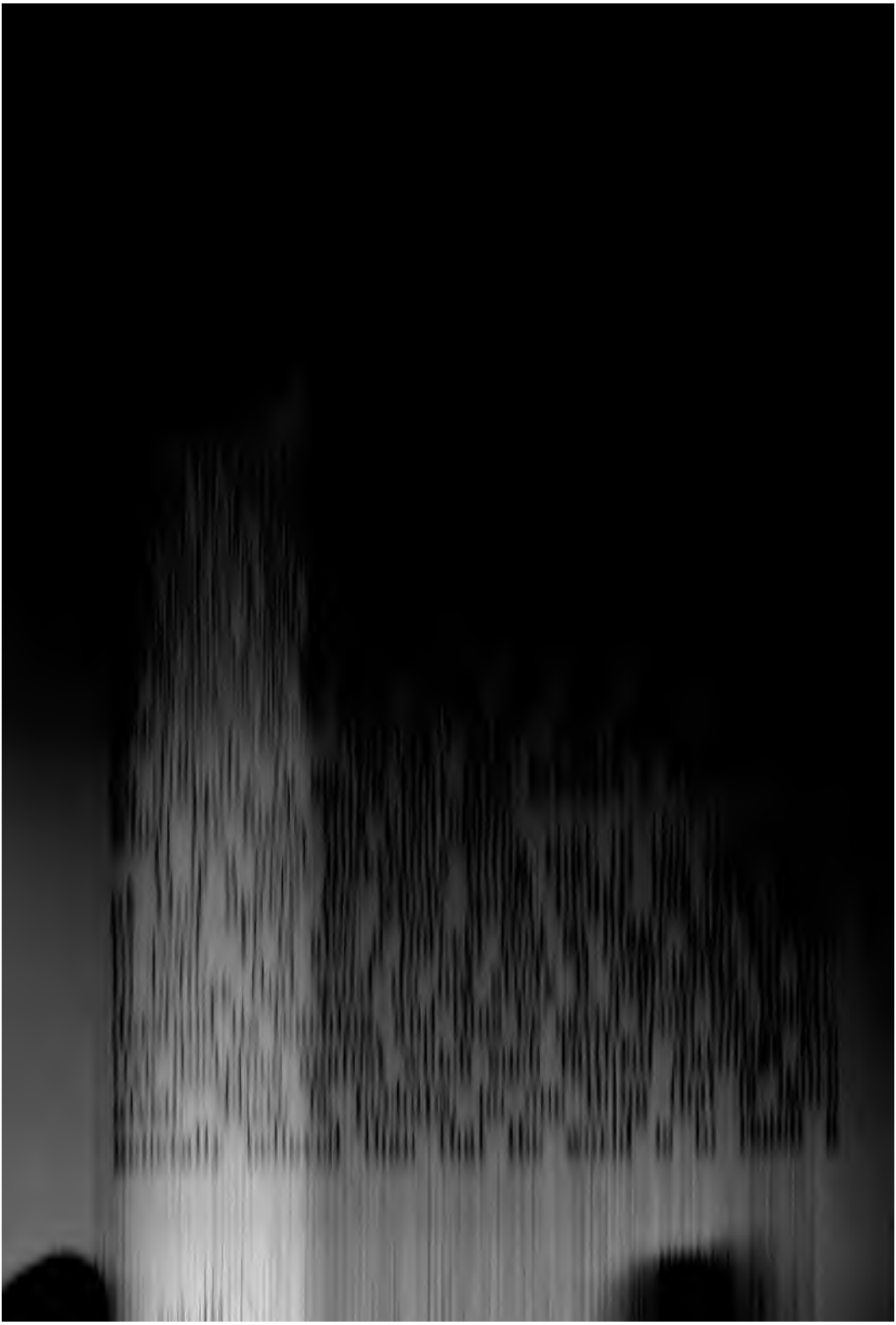
of that great day are vividly depicted. It is stated that men will then cast away their "idols of silver" and "idols of gold, . . . to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth."

ALEXANDER M. MACKAY was born at Rhynie, Aberdeenshire, Scotland, Oct. 13, 1849, the son of a minister of the Free Church. At three years of age he read the New Testament; at seven, "Milton's Paradise Lost," and "Gibbon's Decline and Fall of the Roman Empire." Was sent by the Church Missionary Society to Africa in 1876, and reached Uganda in 1878. He died Feb. 8, 1890.

God's message to those living in "the last days" is surely very different from the doctrine of the conversion of the whole world and a universal peace. But bear in mind that for more than twenty-five hundred years the heavenly Father has been telling the world of the delusive teachings of this time. All about us to-day is the multitude whose very words are a strikingly literal fulfilment of this remarkable prophecy. The Lord has taken pains to tell us these things in advance. He not only wants us to know when we are near the end of time, but He seeks to shield us from falling into the snare of following the "many people" rather than the word of God.

EGERTON R. YOUNG, noted for the wonderful work for God wrought through him and his devoted wife among the Indians of the Northwest, where he began his labors in 1868. That work has demonstrated the wonderful power of the simple word. Mr. Young is still laboring in his field.

"Concerning the times and the seasons, brethren, ye have no need that aught be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a

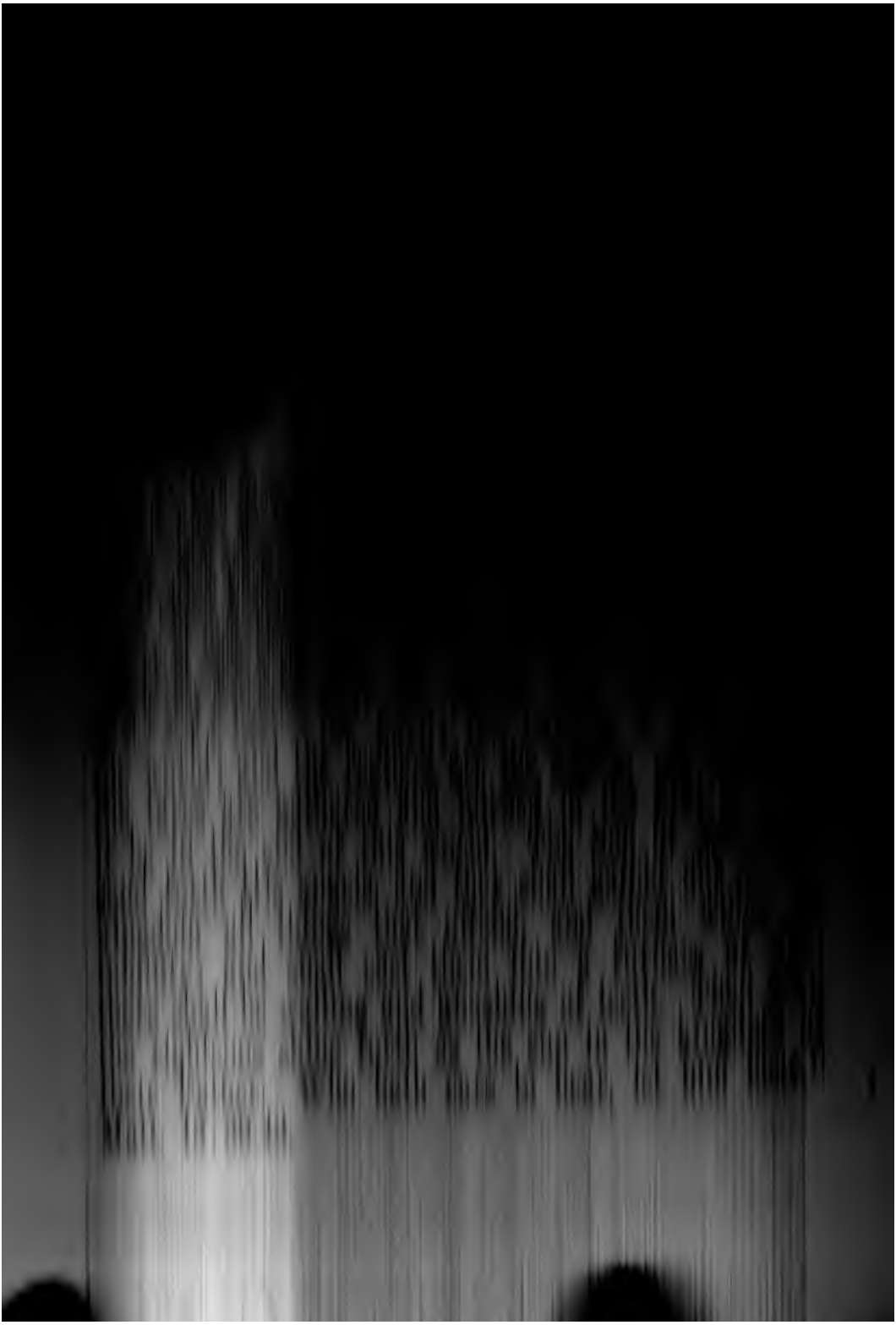


time when every nation will be resting in a settled and abiding peace; and it is an equally wide-spread notion that during this all-pervading peace every sinner will be converted to God. But if men would only read and believe the Bible, they would find that these sayings of the people are false. Instead of their leading us to look for good times in this life, we should see in them one of the striking signs that the day is at hand for the great and final destruction of sin, with which this world is deluged. For "when they are saying, Peace and safety, then sudden destruction cometh upon them." Every one of the senses is impressed with the awfully increasing crime and wickedness that are devastating our once fair earth; and the gathering of the greatest armies and navies that the world has ever dreamed of is no indication of a world-wide peace.

JAMES CHALMERS. Born, 1841, at Ardrishaig, Scotland. At a Presbyterian Sunday-school when fifteen years of age he dedicated himself to the service of the Lord. January, 1866, he and his young wife entered Raratonga. In 1877 he went to New Guinea. In 1882 he wrote, "For over two years there have been no cannibal ovens, no feasts, no human flesh, no desire for skulls." He was at last murdered by a hostile tribe April 8, 1901.

A single parable of the Master is sufficient, if read and believed, to dispel completely this delusion of a universal peace and the world's conversion. The parable reads thus:

"The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy



Any one may understand this divine explanation of the parable. The wheat represents the good, and the tares the bad; *both are to grow together till the harvest; and the harvest is* the end of the world. Those who give heed to these words of Christ, will have no room in their minds for a belief of the error, even though "many people" proclaim it, that this whole rebellious, wicked world shall nestle in the folds of peace, while arrogant and defiant sin makes a voluntary and unconditional surrender.

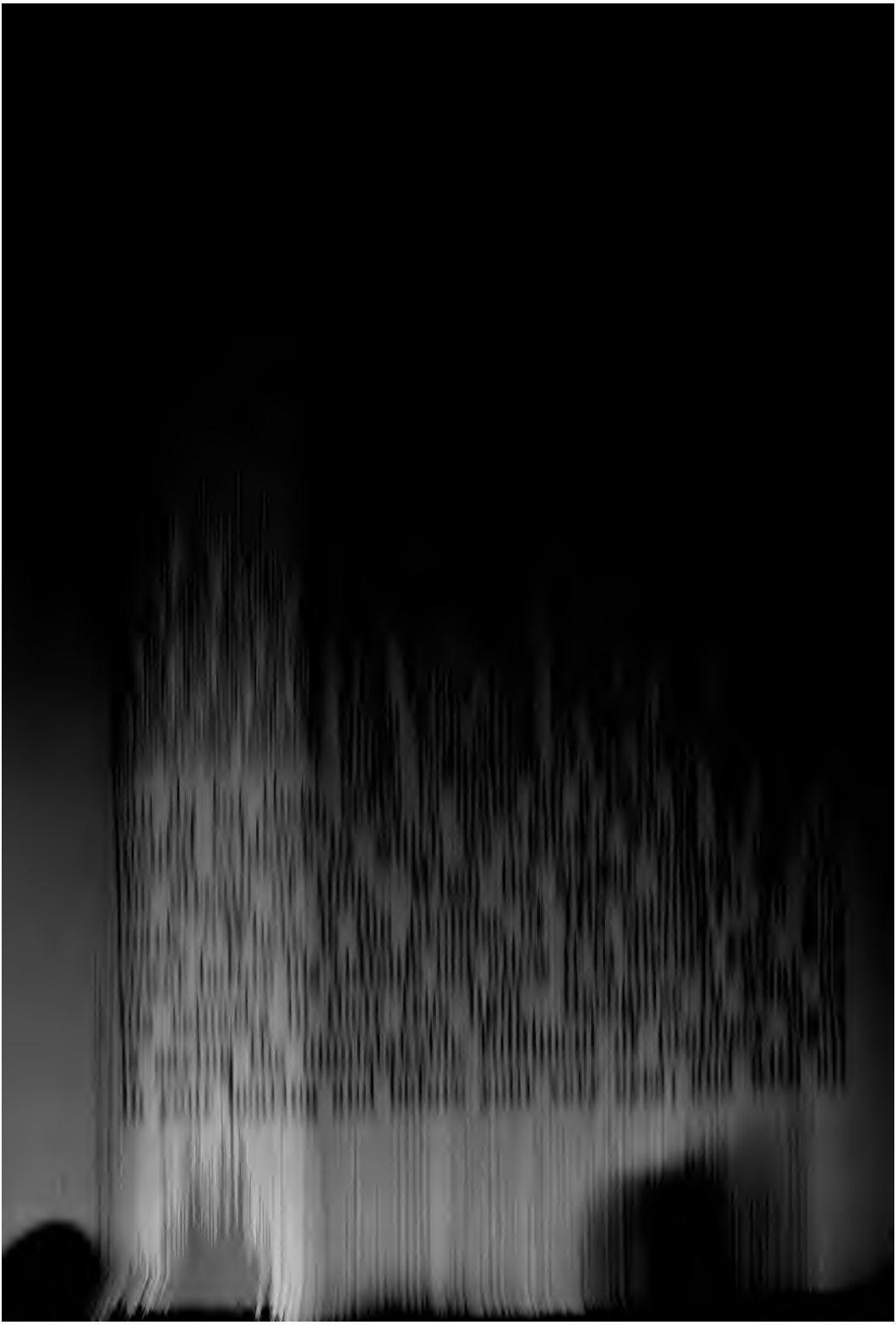
MARY REED, still living. Noted for her work among the lepers, and especially for the heroism in devoting her life to that work. The Women's Foreign Mission Society sent her in 1884 as a missionary to Cawnpore, India. In 1890, her health being seriously undermined, she returned to America. Shortly after that she found herself a victim of the awful disease of leprosy, and with God she decided that her future work lay among that afflicted people. Desiring to spare her family the pain the sad knowledge would have brought them, she denied herself even a good-by kiss, telling her purpose to no one except her sister. She labors under the direction of the Methodist Episcopal Church in Pithoragh, eastern Kumaun.

But, notwithstanding the plain evidence to the contrary, there will still be many who will continue to chant the fatal error. The thing for you and me is to believe the Bible, and seek to lead as many as possible from mistaking the sayings of a deluded people for the voice of the God of truth.

The apostle Peter also tells of some other things that the people will be saying in the last days. His words are as follows:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

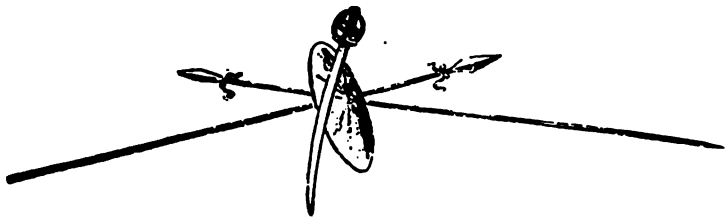
The signs by which the heavenly Father designs that we may "*know*" when the end of time is at hand are appearing all around us. There are some who will see

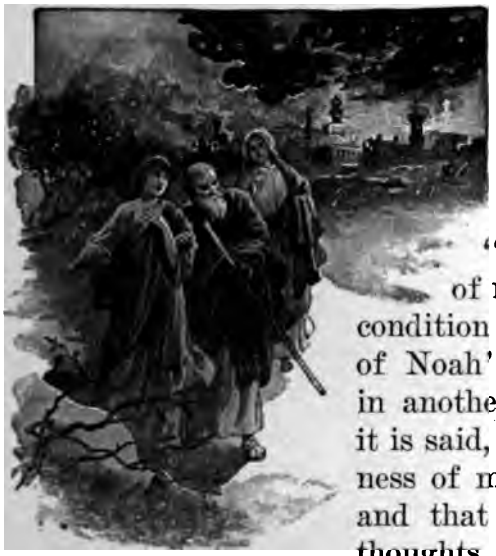


the love that is born of the great sacrifice of Christ seek to exercise that delicate skill in the use of your words and in what you do, by which if possible you may win him from the wrong, and turn his face to the great blazing light of prophetic truth.

None but God could be so minute in describing the distinguishing characteristics of a particular age; but see how definitely His word delineates the many features that mark this time. Even things that the people will be saying are pointed out. What marvelous foreknowledge does the Lord possess!

You have heard the "many people" who are saying that "nation shall not lift up sword against nation, neither shall they learn war any more;" you have heard them saying, "Peace and safety;" you have also observed how readily, and to what an extent, the scoffer is saying, "Where is the promise of His coming?" Nothing seems to be a more favorite subject of ridicule with many than the coming of the Saviour. You have observed these things. Possibly you may be among those who have been repeating these prophetic sayings. But did you ever consider that even these sayings of the people are among the unmistakable evidences that mark this time?





"The same day that Lot went out of Sodom."

This scripture shows that the Saviour has selected the two most corrupt periods in the world's history as illustrative of what we are to see "in the day when the Son of man is revealed." The evil condition of the world in "the days of Noah" is very clearly set forth in another scripture. Of that time it is said, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5.

Then in Noah's time, no matter what the views of the people may have been, "God saw that the wickedness of man was great in the earth." The alarming darkness of the picture is shown still more fully by the further statement that "every imagination of the thoughts of his heart was only evil continually." Such was the condition in that time. And when men have sunk to so great depths in the pit of degradation that there is in the mind no pure and holy desire, when "*every* imagination of the thoughts" of the heart is "*only evil*" and that "*continually,*" what could be worse?

If we have been fondly cherishing a contrary view, it may not be pleasant at the outset to contemplate these facts, but it is always best to be right first and above everything else, and in the end it will be seen that the way of truth leads to the only real happiness. Then do

had become so corrupt, so degraded, so vile, God was obliged to destroy the race by the flood. The infinite kindness of Infinite Mercy could devise nothing that would save that corrupt people. Goodness no longer appealed to them. The right, the pure, and the holy was only a subject of ridicule and contempt; and if we will believe the word of God, we may know that "as it was in the days of Noah, so shall it be also in the days of the Son of man."

Every person must carry the conviction, whether he will freely acknowledge it or not, that our day and generation are as remarkable for their corruption and violent crimes as they are for their wonderful inventions and material progress. It would be useless to wander at length through the maze of statistics in order to show the alarming progress that evil is making. All have the unmistakable evidence about them continually that wickedness in its darkest forms is taking complete possession of this whole world. As Charles B. Spahr, Ph.D., expresses it:

"Upon matters coming within its field, the common observation of common people is more trustworthy than the statistical investigations of the most unprejudiced experts. Social statistics are only trustworthy when they show to the world at large what common observation shows to those personally familiar with the conditions described."

Ask yourself the question candidly and seriously, "Have I not been alarmed because of the robberies, the murders, the drunkenness, the dishonesty, and the many other crimes that are seen on every hand?" This is an age in which corruption in political and social life is

is not confined to any single community; *it is confronting the whole family of nations;* it is arising out of conditions which are common to civilization."—*Id., Preface, p. 8.*

Upon the subject of the criminality of our time the *Catholic Mirror* says, editorially:

"Professor Andrew D. White, who is not given to sensational statements, draws attention to the *extraordinary increase of crime throughout the country.* That there is such an increase, no statistics are needed to show; for we have proof of it, such as can scarcely have escaped the attention of even careless readers, in the daily papers. Shocking occurrences are chronicled—murder in all its forms, robbery, felonious assaults, and every kind of vicious manifestation."

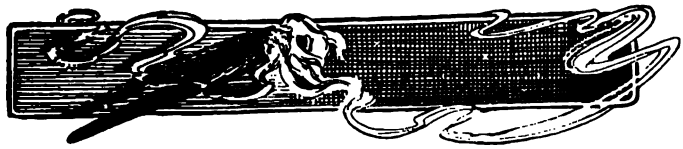
The several foregoing quotations are from gentlemen who are not only eminent for their education, wide experience, and public services, but who are decidedly optimistic in their general views; hence their statements would not be overdrawn, and are entitled to the most candid consideration.

Similar statements as strong as the foregoing could be quoted at length from numerous other sources, but it is unnecessary. The reader's own personal observation enables him to know that crime is increasing rapidly, and has already reached a terrible stage.

How heart-sickening is the fact, disclosed by the criminal records of the day, that even women, young girls, and little boys, as well as men, have become so lawless and vicious as to commit the darkest crimes, even to audacious highway robbery and the foulest murder! Any one who reads, knows that these records, chronicling, as they do, such a variety of crimes, may be found in our daily

ries and facts may fail to harmonize; but God's Book and the facts will never fail to be in unison. We should study the Bible; we should believe it and rely upon it fully, for we shall need its perfect light to guide us through the perils and amid the darkness of these last days.

There *is* a great millennium of peace and righteousness just before the people who will be redeemed from the earth. But it will be enjoyed only by those who have gained the victory over every besetting sin. It will soon be reached. The evidence is clear that shows it. And this millennium of peace and righteousness is to be followed by the endless millenniums of eternity, with all their indescribable bliss. But the beginning of that restful and happy period is honored by the personal presence of Christ in His second coming. His coming is the one event of all the events of the ages, and it is now even at the doors. Every saddened heart and sorrowing soul can find perfect comfort in the knowledge of this important fact. And every one who is now rejoicing in the delights of happiness may find a richer, a deeper, a keener, and an ever-abiding joy from learning that the sure word of prophecy makes it plain that the personal coming of the world's Redeemer is a divinely assured fact for the very near future.



Jehovah saw it, and it displeased Him that there was no justice." Isa. 59:12-15.

Note that these people put their hearts into their works of injustice and falsehood. Real heart work shows intense work. There have been, since Isaiah uttered this prophecy, times and places in which justice was "turned away backward," and righteousness stood "afar off," because truth had "fallen in the streets," and uprightness could not "enter"; but never has it been so literally and generally true the world over as to-day; and all these prophetic utterances concerning the children of Israel in the old dispensation, while they had a partial and incidental fulfilment in those times, are yet especially applicable in these last days. For, speaking of ancient Israel, the apostle says:

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:11-13.

Then "*all* these things happened" unto the Israel of old for "ensamples," and "they are written for *our* admonition, upon whom the ends of the world are come." There is no necessity for mistake here. All we need to do is faithfully to consider and heed what these scriptures say. God's word deals with principles that are universally applicable. A thing that is iniquity in one age is the same in another. And the sins that call for God's judg-

fact that hundreds of tongues and pens are discussing. What to do with the great cities is one of the most discussed and perplexing questions of the age. The reason for this is that the political "boss" has taken possession of the city government, and persistently and effectually holds it in the interest of his friends, who subsist upon the revenues of vice, drunkenness, fraud, and crime; and these friends are immune from punishment through the influence of the "political machine."

Every one knows that the population of the world is centering more and more in the cities. And since the cities are held by these mighty masters of corruption, it enables them also to dominate the country at large. For states like New York, Illinois, and California, with their immense cities, elect to their respective legislatures members from these cities that are able to sway the great balance of power. And they are not backward in using this power to advance their corrupting and crime-infected interests.

It is a source of gratification and thankfulness that there are still some honorable and honest public men, who are making heroic efforts to curb and suppress the tides of vice that are heaving in upon our world like mighty floods. Were it not for the influence of the sterling integrity of these men, who can picture what our world would now be? But how long can these faithful guardians of official uprightness hold in check these tides of evil? When the last barrier is swept away, and, as in the days of Noah, this world, in its private citizens and in its public officials as well, is wholly given to evil, a merciful and just God could do nothing short of coming in person to destroy the iniquitous peoples of earth. In the

with the destroying judgments of the Almighty. And herein lies the one anchor of hope before the world. For if God did not arise to destroy this iniquity and violence, there would be such misery brought about that no mortal could endure it. It is God's mercy, as well as His justice and righteousness, that strikes down the overflowing floods of sin.

It is a recognized principle, even among men, that crimes and gross wickedness should be properly punished. But the system of injustice that has been built up in these days has so paralyzed the human system of punishments that it is both indifferent to the situation and incapable of meeting it. Hence God has promised to lift His own hand of justice to smite down the iniquities of the age, and we may depend upon it that none of God's promises ever fail. "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

It is only God's lingering mercy and His infinite desire to save men, that hold back His summary judgments which must soon strike down the iniquities and oppressions that are so apparent.

Let the reader turn his back upon sentiment and look at the facts as they actually exist. For certainly there is as yet no sentimentalism that can so completely benumb the perceptibilities that the true condition of the world may not be seen.

It is a common saying that money carries with it all the influence needed to blind the eyes of justice and defeat the purpose of properly enacted law. The records of legislatures and courts show unmistakably the influence

History affords numerous instances of kingdoms, empires, and states, that have sunk beneath the corrupting and degenerating influences of wealth and luxury. This fact is too well known to make it necessary to cite any of these cases. But in past ages the means of intercommunication were so meager that while a nation in one portion of the world was crumbling to decay and ruin, there was a sturdy people growing into empire elsewhere that would conserve the blessings and benefits of justice and civilization. But to-day all the world is bound together by the telegraph, the printing-press, the railroad, and the steamship, and there is not an isolated nook or corner of the earth but that the hand of the corporations of money lovers has laid hold upon it. Thus are the dominant influences of the age seen to be holding sway everywhere; and all who are giving careful attention to the controlling influences among men, know that the purpose is not to stand unflinchingly and uprightly for "justice, judgment, and righteousness"; but to see how the "almighty dollar" can be captured, and how much luxurious and often vice-laden pleasure can be gotten from it after it is obtained.

Again let it be said that this is not a secret that is given in these pages, neither is it a theory. It is the statement of literal facts. And it is hoped that the reader will give it careful consideration in the light of God's prophetic word, for it has a significant meaning to this generation of men.

With these influences of the money power at work everywhere, and especially in legislatures and courts, is it any wonder that the police force of our large cities should also become infected with the evil contagion? The

of course know the best way *not* to find the thief. If, by force of unavoidable circumstances, the police were compelled to arrest one of these thugs, then the magistrate would come in to play his part; he would find some technicality of law that would serve as a pretext for an acquittal, or else a ridiculously light sentence would be imposed, and the thief or confidence trickster would be quickly turned loose again, so that he might go in quest of more victims to despoil. And thus this conspiracy would continue its diabolical work.

Most of the readers of this book doubtless know about that revelation of the most shameful corruption in the city of New York,—that city which ought to be one of the crowning glories of the great American commonwealth. But some may not be aware of the scandalous crimes that were committed in common between thieves, assassins, confidence men, and those who were entrusted with the high responsibility of guarding the peace and good order of the city. Those who have lived in such happy seclusion that even the rumors of the prevailing wickedness of the great cities have not reached them, may be incredulous. They may think it is impossible that such things exist. They will ask in surprise and horror, "Do you mean to say that a police officer can not always be trusted? Is there a possibility that he may be in a secret confederacy with the murderer and the highwayman?" It is appalling to think of it; but such is the literal condition in that great center of commerce, art, and education, the metropolis of the republic and the second city in size and importance in all the world. And since the mother city has set the diabolical example, it is not to be wondered at that so many other cities like

of another, he is promptly notified by the police in that section that he must desist, or be "run in."

As we might naturally expect, in operating such a system of iniquity policemen are appointed and promoted, not on account of bravery or any other peculiar fitness for the responsibilities of the office, but because, according to the slang of politics, they have a "pull." But notwithstanding the "pull," they have to pay for the office. The price, according to the testimony before the committee, that a police captain has to pay for his appointment to office is $15,000. This money goes to the "ring" politicians, who use it according to their corrupt desires in perpetuating their office and power; and of course the captain expects to have it returned with usury by the hand of his subordinate associates in crime. What a system! What depths of debauchery and wicked injustice are reached!

Space can not be given to the recital of the long story of oppression and worse than highway robbery that are carried on under this high-handed system of iniquity; but this calls attention to the fact that the great cities (for it must be kept before the reader that what is true of New York is true in a greater or lesser degree of every other city) are standing prominently in the place where "justice is turned away backward, and righteousness standeth afar off; for truth is fallen in the street, and uprightness can not enter."

And, furthermore, enough is given in these pages to show that cunning men have taken the vices of the prostitute, the degradations of the saloon and gambling den, together with the workings of assassin and robber, and combined them into an organized business; and from this

a long list of officials and other men. But convictions can rarely be secured, and those that are secured can not be made to stand. Justice and righteousness can not be maintained.

In a speech made before the graduating class of the University of the Pacific, while the San Francisco prosecutions were at their height, Francis J. Heney said that the conditions in San Francisco were no worse than in any other large city of the land. Mr. Heney is in a position to speak with authority on this question. He stands where he has opportunity for knowing the facts. He also stated, in the same speech, that this municipal corruption is so interwoven with politics that it has destroyed our representative government. The office-holder does not represent the people at large; he represents the political "boss" who has secured his election; and city, state, or national officers that are actuated by such low principles, open the way for the traffic in vice and crime of every form.

From the "Proceedings of the Lexow Committee" the following paragraphs are quoted:

"Oppression of the lowly and unfortunate, the coinage of money out of the miseries of life, is one of the noteworthy abuses into which the department has fallen. . . .

"The evidence of many witnesses shows the existence of a wonderful conspiracy in the neighborhood of Essex Market police court, headed by politicians, including criminals, professional bondsmen, professional thieves, police, and those who lay plots against the unwary, and lead them into habits of law-breaking, or surround them with a network of false evidence, and then demand money as the price of salvation, and if they do not receive it,

ness the following from one of its issues in more recent days:

"The practise among burglars and highwaymen of using torture to compel their victims to tell where they have hidden their money, seems to be on the increase, and thieves appear to be even more ready now with knife or pistol than they were in former years. It is painfully evident that in many parts of the country murderous criminals now feel less fear of punishment than they felt in the eighties or the early nineties."

A committee was appointed by the Illinois Senate to make investigations in Chicago similar to those made in New York by the Lexow Committee. In the New York *Sun* of January 27, 1898, may be found a brief report of some of the work done in Chicago by this committee. The report is headed, "Corruption in Chicago," and shows that the condition of that great city is by no means better than was found to be the case in New York.

About the same time that this investigation was being conducted in Chicago, a number of clergymen in Philadelphia were probing the evils there; and, according to the New York *World,* the Quaker City was found to be worse than New York had been. The ministers testified that there was plenty of evidence to show that the police of that place, too, were in league with the criminals. Following these exposures came the one in St. Louis that attracted international attention, as well as many other lesser ones in various parts of the country, concluding with what seems to be even the worst of them all, the disclosures in San Francisco that show a network of organized traffickers in vice and criminality that, it would

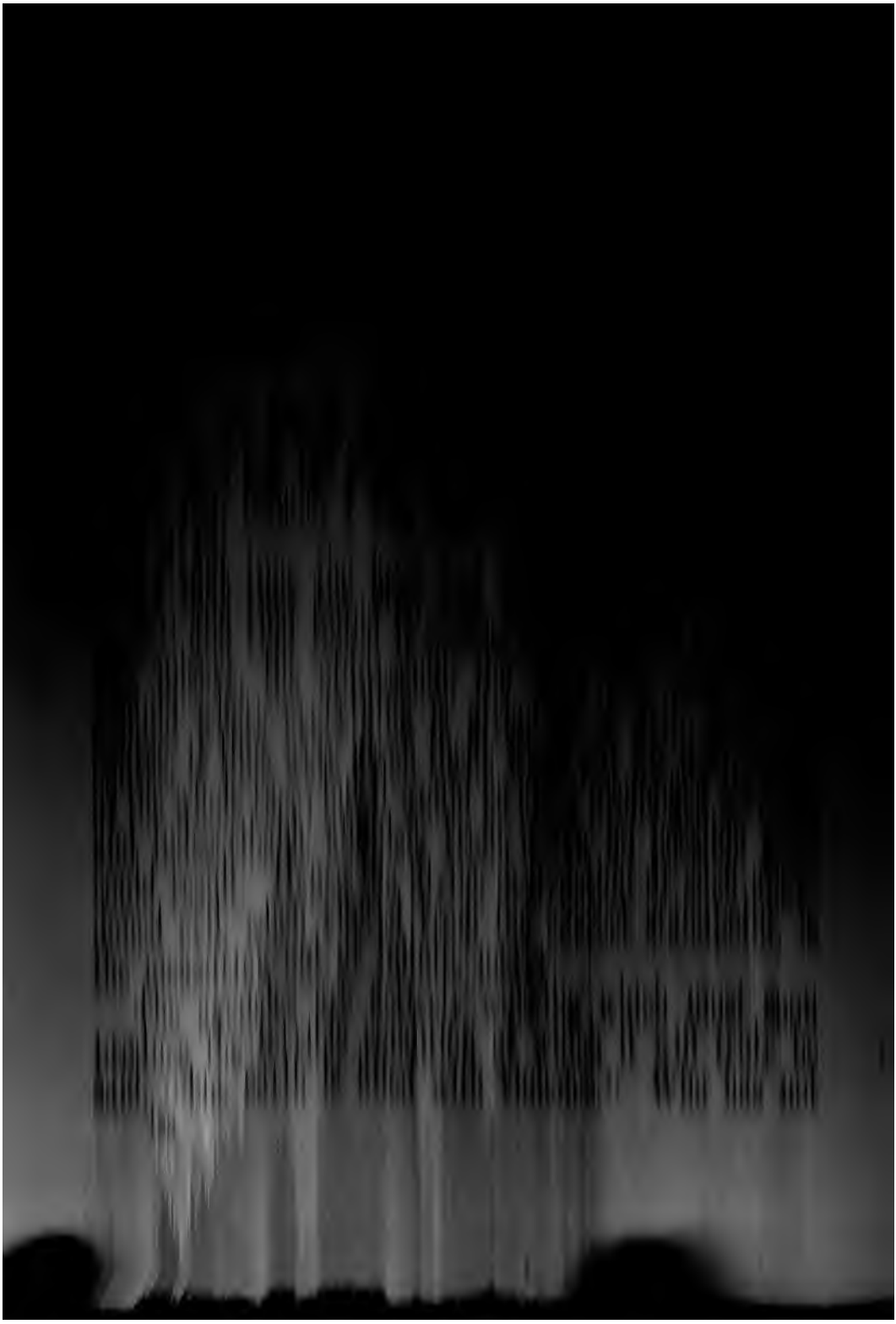
and gutters—criminals have stolen influential offices of state, and climbed into the judgment-seat. "What can be done?" is the anxious query.

Not the least interesting—or, more properly stated, the most amusing, if not so fraught with evil—among the facts brought out in connection with this epidemic of crime, are the conscientious scruples that some of these monstrosities of evil have. For instance, one police captain said he was a Christian, and therefore did not want to receive any of the blackmail extorted from prostitutes. He would receive his share of the sums extorted from the poor victims in policy-shops, or that which was taken by the highwayman; but when it came to receiving a share of the spoils gathered from the houses of ill-fame, his conscience was too tender to receive it. We may smile at this, and yet it is a serious matter to this depraved officer of the law. And when we see that men can sink so low, and still, even in the society of their corrupt associates, flaunt their counterfeit piety and diseased conscientiousness, it shows that the cunning of Satan can even make a man believe that his despicable crimes may all be covered by some act of feigned piety.

Hardly a week passes but the papers tell us of some trusted employee or official who has embezzled thousands, and often hundreds of thousands, yea, even millions of dollars. In many instances these embezzlements fall the heaviest on the widow, the orphan, and the struggling poor man whose careful savings, representing years of close economy, are thus basely stolen by men they have trusted. And in bringing this class of men to answer for their crimes, the same lack of justice prevails. Indeed, society seems to have the idea growing upon it that you

weak, and such a devotee to vice and crime, the Lord has given the assurance in verses already quoted in this chapter that He will "put on righteousness as a breastplate, and a helmet of salvation upon His head; and He put on garments of vengeance for clothing, and was clad with zeal as a mantle. According to their deeds, accordingly He will repay, wrath to His adversaries, recompense to His enemies."

Looking to this world, the prospect is gloomy enough indeed; but there is a great gleaming of light. It is not centered in this corrupt earth, however, but it is shining from that Book which holds forth the promises of the Coming One. All hail to this glorious light of eternal day! Justice in the earth is hard to find; but justice from on high is about to strike. Who, with a knowledge of the facts, can expect that it will be long delayed?



been impressed by the rapidly increasing tendency toward "mob law"? Day by day the record comes to us of some poor wretch who, without the benefit of either judge or jury, is taken with "violence," and brutally and inhumanly put to death. Leading jurists and statesmen, viewing this increasing tendency to mob "violence" in dealing with crime, regard the situation with grave apprehension. The Hon. I. C. Parker, judge of the United States District Court for the Western District of Arkansas, says:

"When we go to the facts, . . . *we can easily recognize that the greatest evil of any civilized age is confronting us,* not only in the shape of crimes committed by individuals, but also of crimes committed by masses of men who are endeavoring by bloody and improper means to seek a remedy—I mean those who band themselves together as mobs to seek that protection which they fail to obtain under the forms of law."

Judge Parker also states his opinion as to the cause of this increase of murder and mob violence. He says: "The criminal law and its administration have rather fallen into disgrace. . . . It is largely because of the corrupt methods resorted to, to defeat the law's administration, and because courts of justice look to the shadow, in the shape of technicalities, rather than to the substance, in the shape of crimes. . . . Now, the condition is so serious—*and it is growing more so all the time*—that there must be some remedy. . . . The cause of this condition springs in part from a morbid, diseased public sentiment, which begets undue sympathy for the criminal, and has none whatever for his murdered victim. It grows out of the indifference of the people to the enforcement of

ing in all parts of the country is directly traceable to this lack of uniformity and thoroughness in the enforcement of our criminal laws. . . . The inequality that exists in our present administration of justice, and that sooner or later is certain to rise and trouble us, and to call for popular condemnation and reform, is in the unequal burden which the delays and expense of litigation under our system impose on the poor litigant."

The statements of these leading jurists are not given to prove facts, but to state facts that every one knows are in existence all about us at this very time. Not only is it known that these facts exist, but it is equally as well known that the wrong conditions pointed out are spreading and deepening with an alarming rapidity.

Who can know these things without being deeply impressed with the truth that we are indeed living in days that answer fully to the Bible description of the time of Noah? Common observation is all that is required to enable us to know that they are true. A detail of facts and statistics is not necessary in order for us to see and understand the condition of things about us.

The mobs that rise up so frequently like armies in various parts of the country show the violent tendencies of the times. There is a regular epidemic of lynchings, riotings, and the like. The spirit of anarchy has so taken hold of the minds of a small class, that no reigning monarch or other ruler, be he ever so upright and kind in his administrations, is safe from the plots of skulking assassins who lurk at every turn to catch an opportunity to take the lives of the ones standing at the head of governmental authority. The unusually large number of ru-

lers who have fallen victims to this reign of lawlessness, during recent decades, in both this country and foreign lands, are among the silent witnesses to the growing violence of our times. And this turbulent rioting spirit is increasing very rapidly, and shows that the restraining bands of law and order are being consumed by the fires of unbridled hatred and revengeful emotions.

A condition of discontent pervades the world, and these clamoring elements are constantly breaking loose with ever-increasing "violence." There is no power that will continue to restrain them for any great length of time. There have been social problems in the past, but never have they appeared in such vast and alarming proportions as now.

Bishop Newman said: "This is the most unsettled condition of the world since the crucifixion of Christ. . . . The stability of government is no longer a fact. Change is in the atmosphere. It is just as true now as a thousand years ago, 'Thou knowest not what a day may bring forth.' . . . Statesmen are at their wits' end. Philosophers speculate in vain."

The forcible truth of Bishop Newman's statements may be fully realized by any one who will take the trouble to note the events of these days.

Look at the domestic troubles that are perplexing the governments of earth. There are riots, and strikes, and smoldering discontent everywhere. No man can predict the day when these will break forth into general turmoil and openly violent strife. Revolution is smoldering on all sides, and it can not but break away from its restraints at no distant day; and when once it becomes general, there is no power this side of the second coming of Christ that

can ever stop it. These are facts that should constantly be kept before the mind. If there are countries where there have been no uprisings or riotings in recent days, still there may be found in them the seeds of discontent that are liable to produce disturbances any day.

Socialistic tendencies are gaining rapidly in England, Germany, and America. And while the Socialist may have many lofty ideals of "humanitarianism," yet it can not be denied that he echoes the mighty roar of discontent. Every nation has her contending elements. Solidity and union in society can be found in no country. And while this has always been true to a limited extent, it has never presented such conditions and such social dangers as today. And where so many influences are working, and all at cross purposes with one another, it must be evident to any one that this seed sowing will soon produce a harvest of anarchy and violence. As already suggested, many think that these conditions betoken a great revolution that will purify the world; but a revolution of purification could never come out of such a sea of discord and strife. For not only is society broken up into these warring factions, but there is such a prevalence of immorality and criminality that the only result that could come from the breaking loose of such forces would be the absolute chaos of anarchy itself. The restraining hand of the Almighty is the only power that keeps these forces from bursting forth and flooding the world with a deluge of destruction. So we may well sing praises to the Most High that it is His divine plan to send His Son to earth to cut this prospective reign of terror short in its mad career, and thus keep it from reaching the possible limits of its direful harvest.

wealthy and influential members of society, is it to be wondered at that town and city politicians should learn the lesson, and put it into active operation? Need we be surprised that the city has its corrupt politicians, its dishonest and criminal policemen, and its magistrates who will not protect the oppressed, and who seek a bribe to influence every decision? And when the magistrate or judge will free the robber and assassin for a gift of money, it is but a natural consequence that murders and robberies should become more numerous and daring.

In short, society to-day is a school that is filling the world with criminals, and the fact should not be passed by that a flood of pernicious literature is a mighty factor in this debasing work. Especially does this literature pervert the minds of boys and turn them into the downward road of criminality while they are yet children. It has become a very common thing to read of lads and even little lasses still in their teens who commit robberies, murders, and all the rest of the crimes.

Now, in the very nature of things, all of these corrupting practises of this time are drowning the sense of justice. The world is driving headlong into that time when "every imagination" will be "only evil continually;" and who can conceive the extent of the "violence" with which the earth will be filled when the harvest of sin is fully ripe?

The Lord looked down the ages to these last days. He has shown in advance what the culminating works of sin will be. He has taken pains to unmask it, and in every way possible to warn us against the evil, while He freely offers us the good. Many of the poor souls who are floundering in the lowest depths of the dark sins of

CHAPTER EIGHTEEN

THE Saviour made mention of the "days of Lot," as well as the days of Noah, to represent the depths of vice that would be reached in the last days. Let us read His words again: "As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

The word of God tells us that in the "days of Noah" "every imagination" of man's heart was "only evil continually"; and since these same depths of evil imaginings will prevail again at the close of time, it should not be a matter of surprise that the corrupting vice of Sodom as it was in "the days of Lot" will break out as a debasing plague.

The grossest sin of Sodom was her abandoned licentiousness. When we wish to describe the very lowest sink

blaze of the great enlightenment and humanitarian civilization of the twentieth century!" Yes, that is the boast of this age. But, nevertheless, can any one imagine that Sodom could have done much worse than first to make such great pretensions, and then deliberately make laws that would shield the villain of lust in ruining little girls? No child can give her consent to such vice, and realize its enormity; and such age-of-consent laws are nothing less than a legal protection to vice, while, with satanic cunning, the innocents are hurled into shameless ruin.

But these "age-of-consent" laws are only in harmony with the idea that has become so common that it is necessary to provide for the "regulation" of vices. It is claimed that they can not be rooted out, and so it is necessary to make laws to "regulate" them. And yet these same men who claim that vice can not be stamped out, will tell you in the next breath that the world is growing better and better and soon we will have a millennium of righteousness. How can there be a millennium of right-doing in a world where vice can not be destroyed, but can only be "regulated"?

The attempt to "regulate" any form of evil by law gives it a standing that can but result in its increase. The liquor traffic has been "regulated" by law, with the result that the consumption of intoxicating drinks has increased from 4.17 gallons per person in 1840 to 26.53 gallons per person in 1907. And the very sentiment that asserts that the debasing vices of the brothel must be permitted and "regulated" only serves to increase the evil. The divine injunction is, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the

which was collected within a few days of the first of each month during the year."

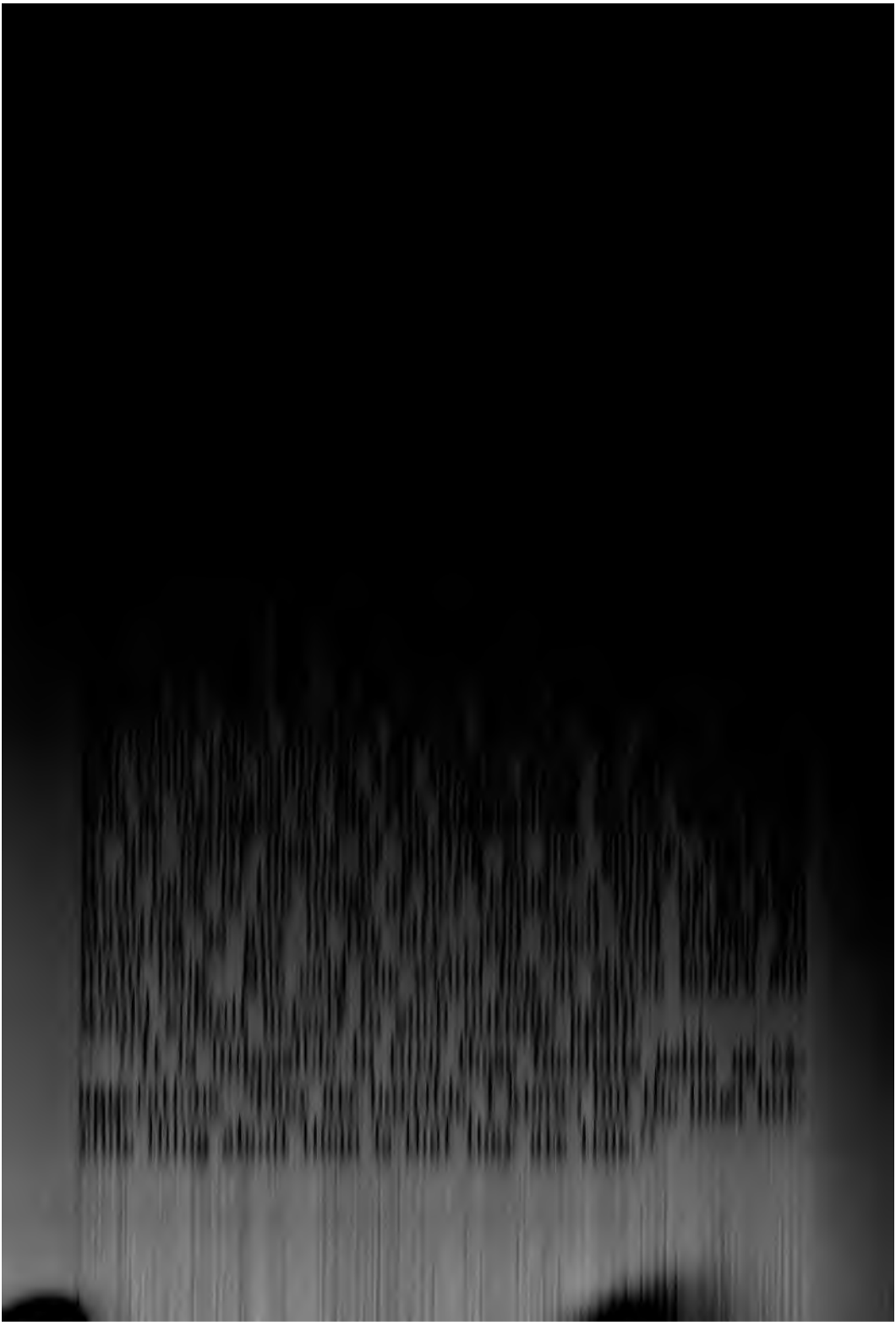
In the "Proceedings of the Lexow Committee," vol. 1, pp. 33-36, may be found a full account of how this collusion between the police officers and the brothels is carried on. And from this report it is seen that the police of New York—and New York is the same as the other large cities, as has already been shown—are more than partners of the mistresses of the brothels. These officers assume control, and levy a regular monthly tax of from $25 to $50 from each disorderly house; and in another part of the committee's report they state that each woman who goes on the street to solicit has to pay the policeman from fifty cents to a dollar a week, in addition to this monthly tax. Then, when the mistress opens her house of shame, she has to pay the police captain $500 as an initiation fee, and this fee of $500 has to be paid over again every time a new captain comes in by exchange from another precinct. Worse than all, if the fallen woman seeks to abandon her life of shame, the officer refuses to allow it, because he does not want to lose his revenue, and so he holds her in her chains of vice through fear of official persecution.

In the very recent investigations of corruption in San Francisco, it was proved that the house of prostitution was one of the main sources of steady income to the gang that held the city in its power. To tell about it would be only to repeat over again the same story of shame that is recorded of New York. The vice is entrenched everywhere, and describing it in one city is only to disclose what is in existence in every other. Vice has always existed to a greater or less degree, but this covet-

under 14 years of age were taken from disreputable resorts by the police in two months. America is not only receiving girl victims of an organized traffic, but is exporting them to other countries. Seattle is an exporting station from which girls from Los Angeles, New Orleans, and New York, are sent. The number of foreign girls in disorderly houses is proof of the systematic importation with which the Government should interfere."

Just to think of what this means! Young girls are decoyed away from their homes, and to make sure of them, they are deported to foreign lands to enter the slavery of the house of prostitution. They are compelled to take up this life in spite of themselves. Their captors keep them so securely imprisoned that they have no opportunity to appeal to any human hand for help. Away from home and in a strange land, they are doomed by these human fiends to their life of misery and shame. Some people will mock at such things as being of no consequence. But it is just because the world is being filled with crying evils of this and many other descriptions that it will be necessary for the Lord Jesus to come in person to put an end to it. He has definitely promised it, and His clear promises are the bright and cheering hope of the righteous.

Greed for money, on the one hand, and great destitution on the other, are also powerful factors in producing this wide-spread licentiousness. In our cities the so-called "merchant prince" in many instances pays his girl clerks starvation wages, and then deliberately teaches them to "make up the lack" by giving themselves as concubines to the respectable (?) libertine. This statement seems to be too shockingly disgusting to be true; but it



Some time ago the New York *World* contained a most touching and pathetic appeal from a young man, who, on account of continued illness, had lost his position, and was unable to protect the young lady he had chosen to make his life companion. The appeal read as follows:

"In the interest of humanity I beg you will find space for this appeal—an appeal for protection for a young girl struggling against heavy odds in the battle of life—an appeal for some one to show her that vice is not always triumphant over virtue; for some one to prove that it is not always necessary for a penniless girl to sacrifice purity and honor to gain a livelihood in this modern Babylon.

"I seek only the protection of some Christian family or home for one who will not be a burden, for one whose own life has become burdensome to herself from the continual persecutions she has had to resist, even in private houses and other places where her lot has been cast while striving to earn a living, and who even now is in daily peril of contamination under circumstances where the word of a defenseless girl would be powerless against the machinations of conscienceless fiends. What mother will stretch out her hand to save this unprotected daughter, not for charity's but for mercy's sake?"

The editor of the *World* said concerning the foregoing appeal:

"It is a cry of distress from one of the humble orders of life, and is the more moving and instructive because such cries are usually suppressed by the conditions which cause them. *There are doubtless thousands of similar cases* of young girls driven by the stress of poverty to hold perilous positions, and continually to expose them-

traffic that has been established through the lusts of licentiousness, yet it is by no means the whole story. The revelations shown in the rapidly increasing divorce cases, as well as other facts that could be mentioned at length, give proof that the monster of licentiousness has invaded the sacred precincts of the home to do its soul-destroying work. The facts are too well known to require reciting here. It is the purpose to make mention of them only so that the attention may be directed to the scriptures that disclose what they signify.

But if anything further were needed, quotations could be added to almost any extent from the *Ladies' Home Journal* and other reputable publications that have conducted extensive and painstaking investigations in this field in order to create a sentiment that would apply a remedy. But it is not necessary to produce further testimony to show the conditions of sensuality that exist. Indeed, it would hardly seem necessary to produce any testimony other than to cite the scriptures that tell of the conditions that God said would obtain in this time, and then ask the individual to look around at the state of things as every one knows it to be. Even the fences by the roadside, the walls of public buildings, and the columns of nearly every paper in the land, face us constantly with ingenious advertisements of nostrums offered as a panacea for the numerous diseases produced by sensuality. Such extensive advertising costs large sums of money, and it would not be continued if it did not pay; and the thing that makes it pay is the prevalence of the debasing and disease-producing sins of Sodom. If no other evidence were given, there is enough in this one item of the extensive

His Son. How cheering the thought that Jesus is soon to come and bring this reign of sin to an end!

But those who are found corrupting themselves at His coming, will be destroyed by the brightness of His holiness and purity, that will be so gloriously revealed in that day; and so He has faithfully pointed out all these things, in order that we may know and avoid the dangers of these times, and be ready to meet Him. Now He is yearning over every sinner, no matter how vile and polluted, and is earnestly calling each one to repentance, that He may purify his heart, and clothe him with the white garments of righteousness.

The sinner who has plunged to the very lowest depth still finds in Jesus his Friend. "For we have not an High Priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16.

Think of it, O soul burdened with a load of sin! Jesus so loves you that He took upon Himself our flesh,—this flesh that is so full of the tendency and desire to sin,—and all this that He might "*be touched* with the *feeling* of our infirmities." So, then, tempted and sinful one, whoever and wherever you are, the Lord of glory is "touched" with your burdens; and when every earthly friend has forsaken you, know that He is ever your Friend. He knows all about your difficulties and trials; and since He knows your case so perfectly, if you will only trust Him, He will administer just the consolation and help that are needed.

The scribes and Pharisees of old, with their manufactured dignity and sham holiness, "brought unto Him a woman taken in adultery," and asked Him what should be done with her. She bowed trembling before Him, and no doubt expected to hear Him condemn her to death; but the Pharisees, with the pure and discerning eye of the Master piercing the inmost secrets of their hearts, were told, "He that is without sin among you, let him first cast a stone at her." Conscience-smitten by the irresistible sense of their guilt, they began one by one to steal away from His presence. When she whom they thought too vile to live was left alone with her Lord, He asked her, "Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." See John 8: 3-11.

When Jesus said to that fallen woman, "Go, and sin no more," there was power in that word both to cleanse her from all past sin, and also to keep her from falling again, so long as she continued to trust the Lord. Jesus hated sin worse than it was possible for those Pharisees to hate it; but He knew how to separate the sin from the sinner, and to speak peace to the burdened soul by saying, "Go, and sin no more."

He is coming very soon to destroy all evil, and at that time, if wickedness is still found in our hearts, the only thing for us will be destruction, with our sins. But, O, He is now inviting us to come to Him, confessing our sinfulness, that He may cleanse us, and make us so pure that we may greet Him with rejoicing when He comes!

"To-day if ye will hear His voice, harden not your hearts."

godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5.

This scripture tells us plainly that "perilous times shall come," and just as plainly does it say that these perils shall be "in the last days." No matter what our views may have been to the contrary, we should now surrender to the statement of God's word. What God says of the case is correct; what He has pointed to as signs of the end will surely appear, and we may see them if we will.

There is another point in this text quoted from Timothy that we must not pass by. The apostle not only tells us that "in the last days perilous times shall come," but adds, "*For* men shall be lovers of their own selves," etc. The word "for" in this connection is equivalent to "because." Then the perils of the last days are brought about "for," or "because," men are so filled with covetousness, pride, and all the rest of the long list of the sins mentioned in this text. Note particularly that the text says that those engaged in these sins of darkest hue, are at the same time "having a form of godliness, but denying the power thereof." The world does not have a "form of godliness." Only a backslidden church could be in such a condition—a church filled with "lovers of pleasures more than lovers of God." When the things mentioned in this text appear, we may know that the "last days" are reached. For these days will be made "perilous" by the prevalence of evil. "Iniquity shall abound," and over all the mass of sin those who, by a lack of faith in God's word, are denying His power, will throw the hypocritical robes of a "form of godliness."

With these quotations from Matthew, Luke, and Paul agrees the statement of Peter: "Knowing this first, that

sadly lacking! I have met hundreds of people, representing all our various denominations, who recognize and deplore this fact.

But why this lack of power in the church? Why do we see only the "form" when we should expect to find the life and power belonging to the Master's church? There is one little statement in a text already quoted that furnishes the answer. Observe that it is said of those who have this "form of godliness," but deny "the power thereof," that they are "lovers of pleasures more than lovers of God." The pleasures that God offers are soul-satisfying, real, substantial, and abiding. They are filled with indescribable joys, and leave behind them only pleasant memories; and mingled with these pleasures is that joy of the Lord which comes from helping those who are in need. It is to deny self, and do right. There is an infinite joy and an eternal satisfaction in following the Lord's way. But by those living in the last days the transient pleasures of the world are chosen instead; and to such an extent is their pleasure-seeking carried, even while maintaining a "form of godliness," that it marks one of the distinctive signs of our times. Seeking for pleasure for the mere sake of selfish enjoyment has ever been the pursuit of the world; but now the craze takes possession of the church, and plunges it also into the ephemeral and delusive pleasures of time and sense.

Who is there to-day that has not been impressed with the efforts made by so many of the churches and in so many places to supply amusement? This is done, of course, ostensibly to "raise money for the cause," or "to attract the young people in the church." Rev. Mr. Hale, who has made extensive observations in regard to church

God's power is just as great now as it was on the day of Pentecost, when the people were drawn to hear the preaching of the simple gospel, not by shows and sensational parade, not by the thought of fun and very questionable amusements, but by the Spirit of the living Saviour. That power is waiting still for all who will receive it. How can we more effectually deny the power of God than by resorting to amusements to draw people to the church? How sad that the church should be so blinded as to be willing to change the experiences and realities of Pentecost for the modern church fair and theatrical display!

There are many who realize the situation, to some extent at least, and are crying out against this terrible condition into which the church of Christ has fallen. Pages of testimony might be given from these, but only a few paragraphs are necessary.

Rev. Walter A. Evans says:

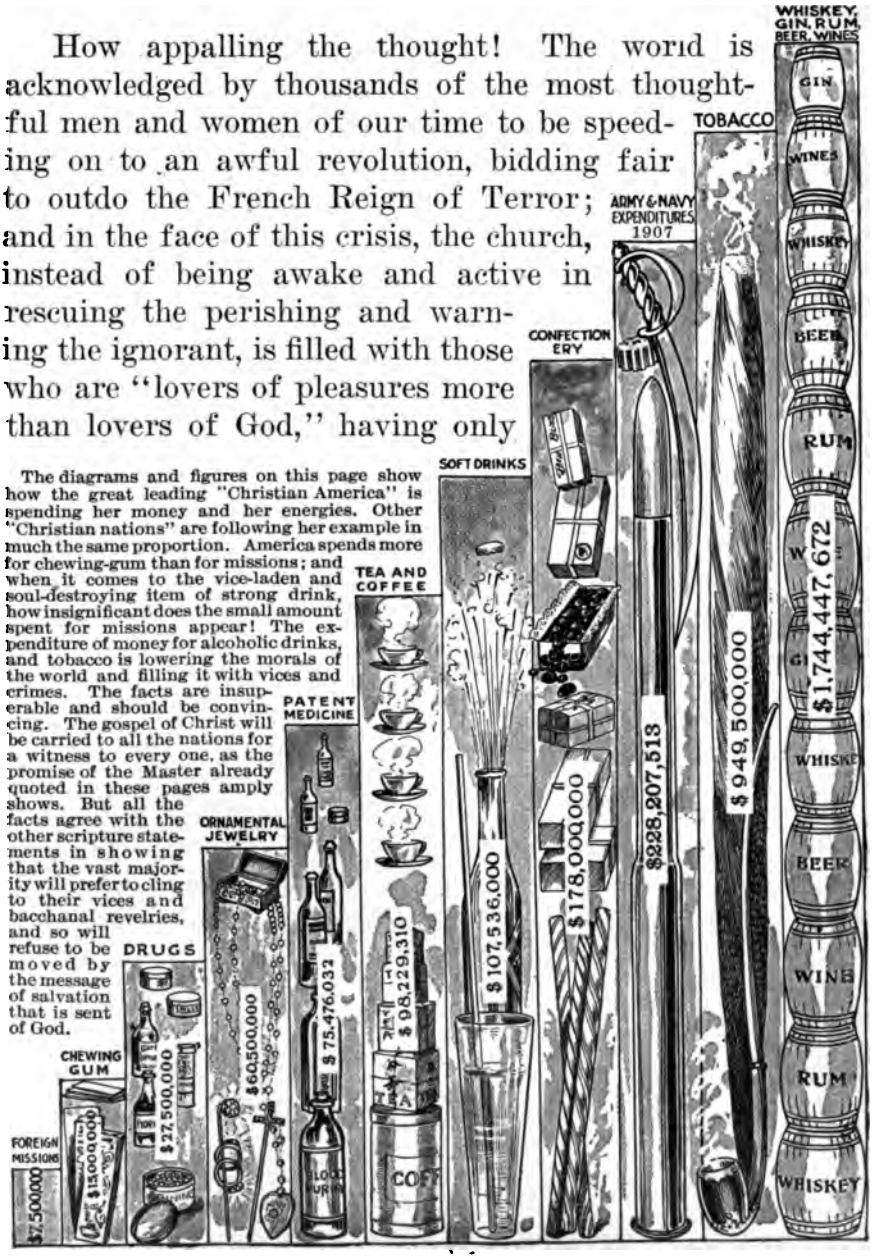
"Evangelical Christianity, born anew in the German Reformation, baptized under the hands of the Puritans and the Wesleys, has already so far apostatized that another reformation is needed. . . . The cold formalism of a utilitarian religiousness, ornate with pomp and ceremony, makes of the church of the present day, to a very large degree, a valley of dry bones greater than that which Ezekiel saw, and as sorely in need of a divine afflatus to give it life. Social discontent, born of pinching poverty on the one hand and riotous riches on the other, gambling, intemperance, commercial dishonor, political corruption, and the whole pestiferous brood of evils which prey upon the nation and threaten its peace if not its perpetuity as a free republic—they *all* find

May it not be, after all, an attempt to brace a man on his feet by artificial means, when the fact is he is suffering from heart-failure? What is the matter with the old bottle that *it* won't hold wine? The church of the apostles, the Puritans, and the early Methodists turned the world upside down—*not* by organization, for they had practically none, but by the irresistible power of deep moral conviction, unquestioning faith, and a spiritual unction that was the outcropping of a new and divine life. But to-day, instead of one chasing a thousand and two putting ten thousand to flight, it takes a thousand church-members to chase one evil, and then they don't catch it—unless there 'is something in it.' . . .

"The church is made the decoy of the hunters of fortunes; it is utilized as a screen of scoundrels. . . . Yea, it has become a great tree, and respectable sinners—respectability is a *sine qua non*—legal robbers, and pious frauds lodge under the shadow of it. . . . One can not single out any one denomination as being especially guilty of exalting pelf above piety. The same conditions widely prevail, and one is probably as bad as another."

How pleasing it would be if we could truly say that the statements of Mr. Evans were overdrawn! But every one who thinks, knows that what he says in the foregoing paragraphs is only too literally true. Do we not see that the church is rapidly being filled with all the iniquities mentioned by the apostle, and that it is in reality rapidly reaching the place where it holds only "a form of godliness," while "denying the power thereof"? God has told us what would take place in the last days, and we see it now right before our eyes.

How appalling the thought! The world is acknowledged by thousands of the most thoughtful men and women of our time to be speeding on to an awful revolution, bidding fair to outdo the French Reign of Terror; and in the face of this crisis, the church, instead of being awake and active in rescuing the perishing and warning the ignorant, is filled with those who are "lovers of pleasures more than lovers of God," having only



The diagrams and figures on this page show how the great leading "Christian America" is spending her money and her energies. Other "Christian nations" are following her example in much the same proportion. America spends more for chewing-gum than for missions; and when it comes to the vice-laden and soul-destroying item of strong drink, how insignificant does the small amount spent for missions appear! The expenditure of money for alcoholic drinks, and tobacco is lowering the morals of the world and filling it with vices and crimes. The facts are insuperable and should be convincing. The gospel of Christ will be carried to all the nations for a witness to every one, as the promise of the Master already quoted in these pages amply shows. But all the facts agree with the other scripture statements in showing that the vast majority will prefer to cling to their vices and bacchanal revelries, and so will refuse to be moved by the message of salvation that is sent of God.

in pleasure and sin in these last days, the Lord still has some in every communion who have not given their hearts to the service of Baal; and by these the voice of warning must be given. Fearful odds, should we take our view from the human standpoint, will have to be met; but, with the voice of a conqueror, our great Leader says, "All power is given unto Me in heaven and in earth;" and, trusting in His omnipotent strength in this time of greatest peril, "we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason."

There are souls everywhere who are crying out for the living God, and they are perplexed by the distressing condition of things that they see around them. Reader, will you not act as a light-bearer for God, and assist in pointing all such to that sure word that so unmistakably shows all these things to be the tokens by which we may know that "He is near, even at the doors"? Let all the world know of His love, and that He is now earnestly inviting every one to accept the wedding garment, His own perfect righteousness, and thus be made ready to enter into the eternal bliss of the redeemed.

But to do this great work of showing mankind where we are standing, and of telling them the meaning of the portents of this time, it is necessary to be more than mere professors of Christianity. We must be such devoted students of the word of God that we will know its prophecies and precepts for ourselves, and be able to point with the assurance of definite knowledge to the light that is shining for us from the sacred Book. Any ordinary, dreamy experience that is half of the world and the other half made up of only a profession of the Christianity of

as the world. He wants men who can set on high the blazing light of prophecy to show the meaning of this darkness. He wants men who are too intent on the work of reviving the sickly church to find any place for the sneering criticism. The whole world is trembling before its doom, and the church which God has appointed as His agency to rescue the perishing must be warned of the dangerous and traitorous position which it is taking to such an alarming extent.

And not only must both the lukewarm church and the turbulent world be warned of the doom of the ungodly, but they must both be told of the indescribable and inestimable reward that will soon be given to the righteous. The bright joys of an eternity of perfect happiness and contentment that the Lord of heaven holds above the unsatisfying conditions of this world, must be clearly and strongly pointed out. There is work to be done for God now that should call forth the best endeavor that mortals can give.

a special sense will the world be given to pleasure at the close of time. Marvelous indeed are the great inventions and the general material progress of this age; and the extent to which the people of to-day are given to fun and pleasure is no less conspicuous.

Speaking of the days that immediately precede His coming, the Master says: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

Words of warning are directed against "surfeiting" (which is another word for overeating) and "drunkenness." The same evil is spoken against in Matthew, as follows:

"But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. 24:48-51.

Feasting and strong drink are two of the most constant companions of worldly pleasure, and the Lord has taken pains to warn us against these evils. The Father in heaven, who "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," seeks to lead men

of society has been appealed to again and again to rise up against this corruption, and put men in office who were wholly upright; but these upright citizens do not come forward, and the corrupting influences of the saloon are growing stronger every day.

Reference to the illustrations and facts given on pages 218 and 219, suffice to bring the condition fully before the reader, and so it is not necessary to make more extended mention of the subject. When we view the situation as it is before our eyes to-day, is it any marvel that the Master should have left us the warning, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness"?

Running after pleasure requires that a great deal of time be spent in idleness; and when people are idling away their time in amusements, there comes the great temptation of drinking and gluttonous feasting. Then along with these evils is that other ruinous and debasing practise of gambling. Men want money to use in pleasure-seeking; and as they do not wish to take the time to work for it honestly, they resort to the races and games of chance. The horse-race, and many more of the great train of pleasure-making devices, are used by the gambler to secure money without toil. This is recognized not only as an evil, but a veritable craze. It is by no means confined to men, nor to any one country; for women, and even children, all over the world, are participants in some way in these numerous schemes for securing money by chance. Boards of trade manipulate and gamble in wheat, corn, and other grains; the cotton exchanges make similar speculations in other products of the farm; and the stock

of this age. His mind is doubtless running with lightning speed, in noting the races, the games, the operas, the ballrooms, and all the rest of the devices after which the crowds are flocking for fun. It is superfluous to go into detail to present evidence when it is standing in colossal proportions all around us. There are some who find their greatest happiness in the solid business, joys, and work of life; but the great mass want fun, and still more and more fun.

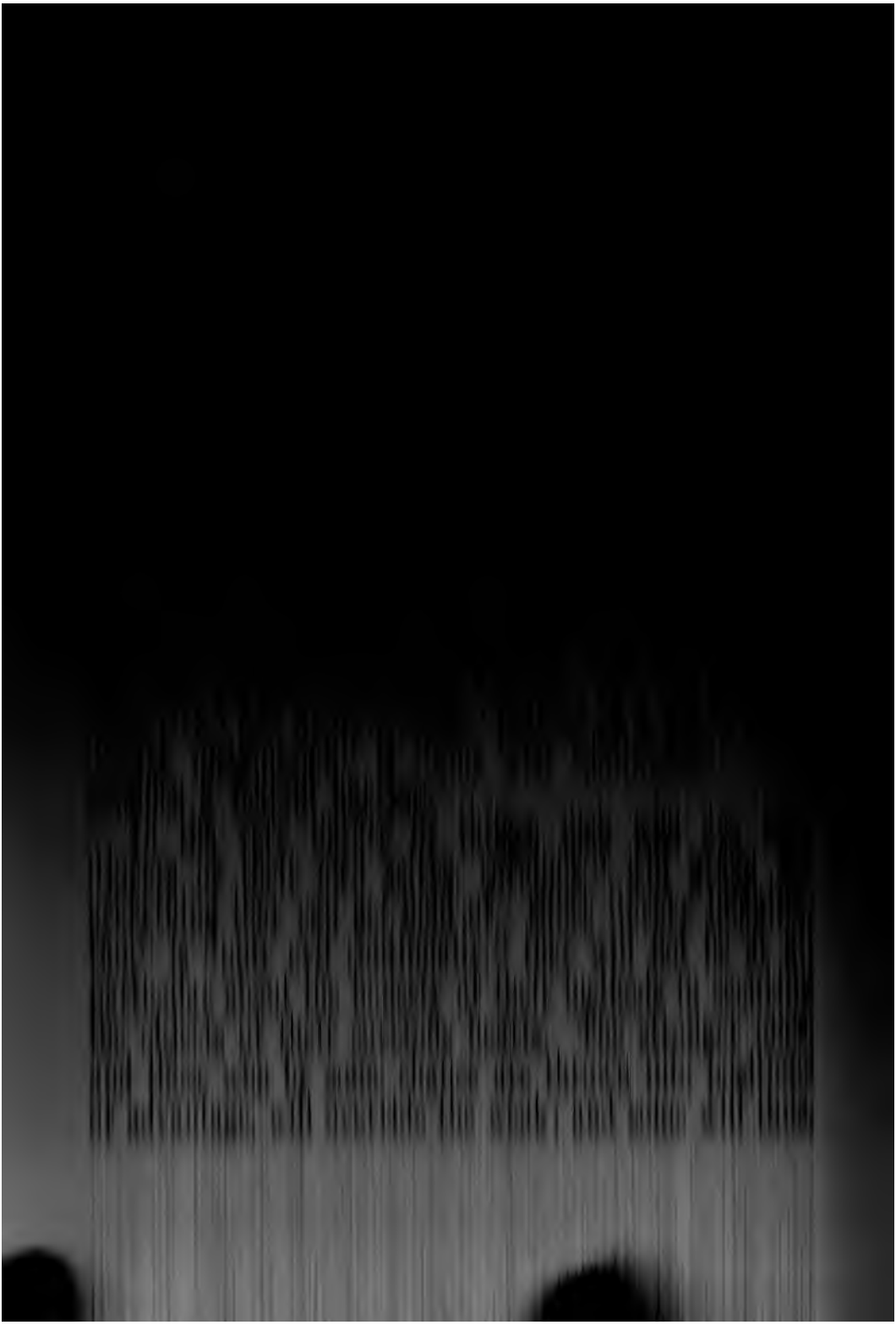
Every day the papers are telling of the suicides that grow out of the disappointments that come in this field of pleasure-seeking. Men and women who are given to the glittering sensualities of feasting and drinking, meet with some sudden reverse. They have been in such a hilarious state of pleasure-seeking that they can not endure the disappointment, and so their life is taken. It is also a sad fact that many murders are committed so that some further pleasure may be gratified.

The professed church, even, has caught the craze for fun. When it is desired to raise money for church purposes, some entertainment is arranged to draw the people to spend their money for "pleasure" and "charity." And, as was shown in a previous chapter, things that could only be appropriate on the theatrical stage, have been brought upon the sacred rostrum, and given the sanction of the church that professes the name of the holy Son of God. When the bulwarks that the church should present against this evil are thus broken down, the world plunges still deeper into its follies; for instead of the church being a barrier against this growing passion for questionable pleasure, it has turned right about face, and has become a positive influence in its favor.

CHAPTER TWENTY-ONE

REFERENCE has already been made to the apostle Paul's statement that "in the last days perilous times shall come. For [or because] men shall be lovers of their own selves, covetous," etc. 2 Tim. 3:1, 2. "Men shall be lovers of their own selves, covetous;" and *because* of these evils, in connection with other sins, the last days are made "perilous."

Persons who are completely filled with self-love, caring nothing for others only as a means of gratifying and pleasing themselves, are a very dangerous class. If they fancy that their personal pleasure would be increased by the destruction or violent taking away of the property of others, they do not scruple to do it. If to accomplish their desires it seems advantageous to take the life of a fellow creature, they wait only to assure themselves that they can accomplish the deed without being caught, and then proceed to the execution of the fearful crime. In short, it makes no difference to those who are wholly given to the worship and gratification of self, how much sorrow and pain they cause others. Neither hunger, cold, nor any or all of the worst forms of suffering, seem



through selfish greed and covetousness, amass colossal fortunes to be used in wanton pleasure, while others will be mercilessly ground down by abject poverty.

The apostle James makes this clear beyond a single doubt. He says: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door." James 5: 1-9.

Speaking to the rich men, this text declares, "Ye have heaped treasure together for the last days." This self-loving, "covetous" age is marked by the heaping together of treasure, and none should fail to note that it is "heaped" together "for the last days."

The reader is well aware of the fact that there is no subject to-day more widely discussed than the "rela-

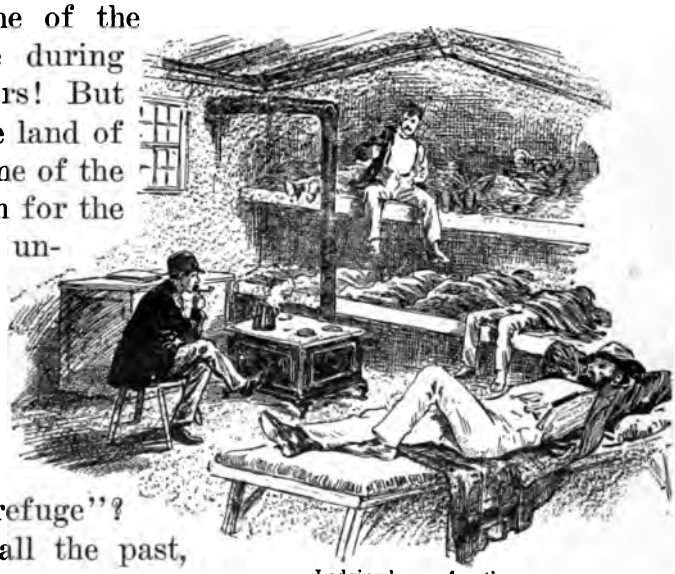
we argue, aspired and struggled after the same objects. It was an age of material progress, material civilization, and intellectual culture; an age of pamphlets and epigrams, of *salons* and dinner parties, of senatorial majorities and electoral corruption. The highest offices in the state were open, in theory, to the meanest citizen; they were confined, in fact, to those who had the longest purses or the most ready use of the tongue on popular platforms. *Distinction of birth had been exchanged for distinction of wealth.* The struggles between plebeians and patricians for equality of privilege were over, and a new division had been formed between the party of property and the party who desired a change in the structure of society. The free cultivators were disappearing from the soil. Italy was being absorbed into vast estates, held by a few favored families, and cultivated by slaves, while the old agricultural population was driven off the land, and was crowded into towns. The rich were extravagant, for life had ceased to have practical interests, except for its material pleasures; *the occupation of the high classes was to obtain money without labor, and to spend it in idle enjoyment."—Caesar, page 6.*

The foregoing reads identically with the descriptions of present-day conditions. And it was not long after Rome reached that state until she was rapidly traveling down the broad highway of her "decline and fall." History is continually repeating itself. These facts should cause men to think seriously.

When Rome was in the condition described by Mr. Froude there were numerous tribes to the north, who, while being considered by the Romans to be mere barbarians, were nevertheless much more honorable and

and superstition that their revolts lacked the intelligent leadership necessary to make them effective.

But when we begin to approach the intelligence of the sixteenth, seventeenth, eighteenth, and nineteenth centuries, a new continent engages the attention of Europe, and so the revolutions that otherwise must have become general long before this time, were held in abeyance by the interest manifested in peopling and developing the New World. America has long been the asylum to which the oppressed and discontented have been welcomed, and freedom and advancement in this country have been a constant object-lesson to the nations of the eastern hemisphere; and who can tell the molding influence that our free institutions have had in bringing a greater degree of freedom to some of the nations of Europe during the last hundred years! But when America, "the land of the free and the home of the brave," the "asylum for the downtrodden and unfortunate," herself becomes as corrupt as the nations of the Old World, where, on the face of all the earth, is there a "city of refuge"? In the history of all the past, God has borne with nations until they became wholly given over to evil, and then, as the most merciful, yes, in fact, the only thing He could



Lodging-house for the poor.

of the various states disclose the fact that millionaires are becoming more numerous, while the smaller property owners are gradually sinking into the multitude of people possessing nothing. . . .

"This power of wealth is the greatest danger that has threatened our country since the Civil War, and against it we must constantly be on our guard."

Mr. Reeves is not quoted merely as an authority in the matter, but simply to give a sample of the articles of which our papers and magazines are full all the time. It is not Mr. Reeves only, but thousands of men and women all over the country, who are speaking after the same order, only many of them express themselves much more strongly. With the facts before them in regard to the vast fortunes on the one hand, and the great destitution and consequent growing indication of turbulence on the other, and without giving attention to the guiding light of the prophecy that shows what all this means, is it any wonder that strong denunciations should be made against these men of vast wealth, and that by so many the future should be looked upon with forebodings of evil?

In 1889 Mr. Thomas G. Shearman published an article in the *Forum* entitled the "Owners of the United States," in which he made the statement upon evidence that seventy of the wealthiest men of the country had a combined capital of about $2,700,000,000. But that was in the days when both wealthy individuals and wealthy corporations worked independently, and usually were in competition with each other. But some of the great "princes of finance" conceived the idea of forming "trusts" or combines that would bring these fortunes together for the

purpose of shutting out competition. And by 1898, the "trust idea" was in full swing.

Previous to that time, there were many individuals, as well as many great corporations, that had come to possess tens and even hundreds of millions, and there had been discussions of the advisability of forming "trusts" to combine these fortunes so that their power could be exerted unitedly. But 1898 set the avalanche in motion. In that one year the trusts combined $1,000,000,000 of the capital of the country into great organizations that were to sweep aside or ruthlessly break to pieces every form of competition. This was considered enormous and most startling at the time. The pulpit and the press everywhere fell to discussing it and giving warnings as to what was most likely to be the outcome of it all.

But 1898 was only the beginning. In months that immediately followed, the great steel trust was formed with a capitalization of $1,389,339,956. Other trusts soon brought the figures for the combines up to $4,318,005,646. At first it would seem that the money-crazed and frenzied "kings of finance" felt their way cautiously in the formation of the great trusts. But as soon as the system was well under way, discretion was thrown to the winds, and the actual facts of what has been accomplished are so enormous that the strongest words, the superlatives of the most striking adjectives and the most intense strengthening phrases fall far short of presenting the conditions as they are. The facts may be stated, but the figures are so vast that the mind is not likely to grasp the enormity of their meaning.

In the three years following 1898, no less than 142 of these industrial combinations or trusts were formed.

And when the published lists of the boards of directors are studied, it will be seen that less than one hundred men were the active controllers of all this vast concentration. All the industries of the country passed under their hands. They controlled the railroads, telegraphs, cables, telephones, mining, iron and steel, coal, gas, electric light, oil, cotton, copper, sugar, and the rest of the products of the nation.

But what is the worst menace to stable prosperity is the control they have secured of the actual cash through combining the banks. Not that the small country banks are a party to this combining business, but they are compelled to submit to it in spite of themselves. There is not a bank that does not have to keep a deposit in New York in order to write drafts that are most commonly demanded.

The *Wall Street Journal* is the great financial organ of the country. It is most ably conducted, and is friendly, to say the least, toward the money power. It thinks that it is all right to have these great fortunes, but that they should be studied and their dangers avoided. In 1903 this journal had a number of editorials pointing out the dangers occasioned by the combination that was being formed among the big banks, New York, of course, being in the lead. One of these editorials was headed, "Perils of the Money Trust," and the following quotation from it is worthy of the most careful thought:

"What is taking place is a concentration of banking that is not merely a normal growth, but a concentration that comes from combination, consolidation, and other methods employed to secure monopolistic power. Not only this, but this concentration has not been along the lines

power over bank credits into financial [stock promotion] channels. So long as the country is prosperous, no immediate danger may be apprehended from such a development as that. . . . But it is always the unexpected that happens, and our panics are commonly ushered in by some unforeseen calamity, and it is a fair inquiry to make whether banking conducted on a 'department-store' principle, with credits concentrated in a few great institutions, and with these institutions having large interests in financial and speculative enterprises, *would be in a position in such a moment of unexpected calamity to do more than to protect the financial and speculative interests with which it is allied. In such a contingency, what protection would be left for the great commercial interests of the country?"*

The foregoing warning was given by Wall Street's great financial periodical in 1903, and the reality came in 1907. The great panic of that year struck us in a time of unprecedented plenty and prosperity, and when the banks showed heavy deposits. The study of that panic indicates in a most striking manner the hand of this concentrated control of the money of the nation.

With the actual cash of the nation thus seized and concentrated into the big banking trust, and with the combining process fairly started, the billion dollars drawn into the trusts in 1898 had grown by Jan. 1, 1904, to the enormous figure of $20,379,162,511; and on Jan. 1, 1908, they had reached $31,672,160,754. Into this big combine no less than 10,020 independent industrial plants, corporations, and lines of business had been merged.

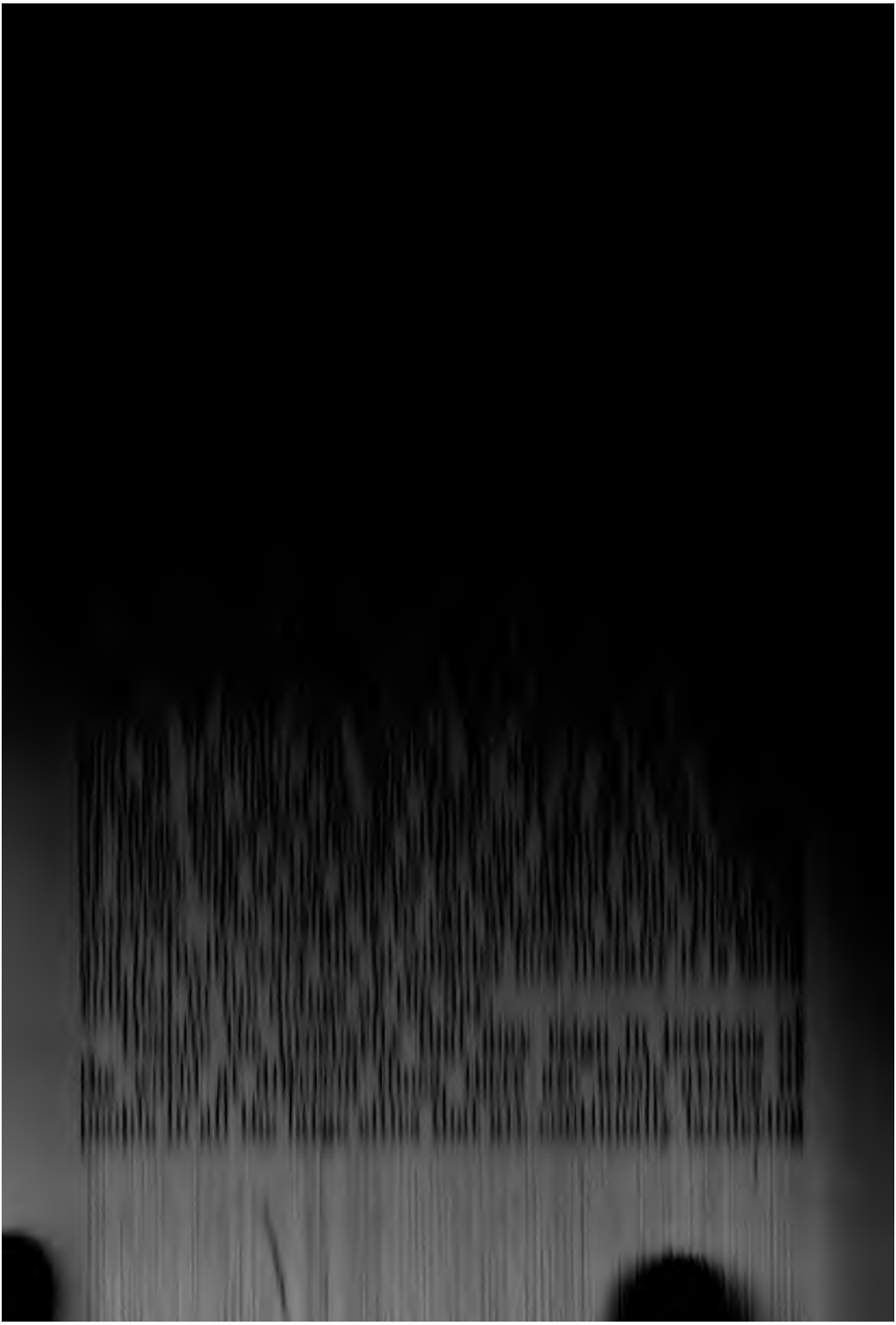
The highest estimate places the value of all the property of the entire nation at 120 billion dollars. Thus it

work in the Old World. In the report of the commission, sent in 1901 by the United States Government to study the industrial combinations in Europe, there appears this prefatory statement:

"There is a strong tendency toward the formation of industrial combinations everywhere in Europe. In Germany it is probable that the movement has extended as far as in the United States; and that the combinations there, speaking generally, exert as great power over prices, over wages, and in other directions as they do here." —*Report of the Industrial Commission, page 7.*

It would be a wearisome as well as a useless task to try to present anything like a tithe of the great mass of evidence that might be given in regard to the "heaping" together of treasure. Every one knows that the combines of wealth meet us at the very threshold of life, and, following us all the journey through, ask a tribute at every step on the various necessary things of daily use, until finally the portals of the tomb are reached, and even there are we met by the agent of the undertakers' trust, who collects his fee before our mortal remains are allowed to be laid to rest.

Meet men anywhere, and their theme is "making money." Money must be had at all hazards. If it can not be obtained honestly, it must be gained in some other way. Every day the papers tell of men who have staked everything on some speculation, and lost. They have then taken funds entrusted to them, hoping that they might win in another venture, only to be doomed to still more bitter disappointment. Hundreds of thousands of dollars have been embezzled in this way by single individuals, and in one or two recent cases of note, the sums have run to over



on the verge of destitution, and in many cases the destitution is quite complete. But how cheering is the thought that in spite of this wicked and covetous age there are thousands of kind and sympathizing hearts and hands that are throbbing and working for these unfortunates! These workers in our city missions are constantly finding, amid the destitution there, children six or seven years of age with not a single article of clothing upon them. Families of four or five persons of both sexes are crowded together in one room, sometimes below ground, and this room is used for every purpose. There are tenements in which from one hundred and fifty to two hundred persons—men, women, and children—are herded together like cattle—perhaps it would be more truthful to say like hogs—and sleep in heaps upon the landings of the stairs and in every other available place. These houses are owned by respectable (?) citizens, who are not satisfied with less than twenty or thirty per cent profit upon their investment.

Within these filthy premises are the "sweat-shops" of our cities, where individuals are paid for their work at such starvation rates as forty-five cents a dozen for making "knee-pants." The merchant, of course, since he gets his work done so cheaply, and sells his goods at a high price, and perhaps owns the miserable quarters where these "sweated" workers dwell, and gets a good rent for them, has a very handsome profit. The untold misery that exists in these "sweat-shops" the day of judgment alone can reveal. Being able only to make a bare existence, these unfortunate creatures are compelled to work every moment of their time from early morn till late at night; they can not stop for sickness or pain, so long as they can compel their physical machinery to act; and the quar-

this is not the case, in these miserable burrowing places (they can not be called by that dearest name *home*), not only father and mother have to work all day and until late at night, but little children four and five years of age, in order to assist in supporting the family, are required to work all the weary hours of a long day and evening, too. And is it any wonder, under these circumstances, that a gentleman who incidentally remarked in one of these "sweat-shops" that he was forty-five years old, was met with the serious and deeply pathetic comment of a little girl, "I should think any one would get tired of living so long"? How distressing it seems that even in childhood, which is usually buoyant and happy, every spark of joy that makes life worth living is thus snuffed out, and coming years, instead of being filled with bright anticipations, are looked upon with "tired" and gloomy forebodings that are more dismal than the tomb! And how much more distressing is the thought that in this age of self-love and covetousness, hearts are so icy cold that they can press down these poor unfortunates, and make their sad lot harder and harder, instead of trying to send one ray of sunshine across their dreary pathway!

"Misery . . . exists in these sweat-shops."

whom, decked in jewels worth a quarter of a million, are dancing at balls which cost a hundred thousand dollars an hour.

Bishop Potter said: "The *growth of wealth and of luxury, wicked, wasteful, and wanton,* as before God I declare that luxury to be, *has been matched step by step by a deepening and deadening poverty which has left whole neighborhoods of people practically without hope and without aspiration.* At such a time, for the church of God to sit still and be content with theories of its duty outlawed by time, and long ago demonstrated to be grotesquely inadequate to the demands of a living situation, is to deserve the scorn of men and the curse of God. Take my word for it, men and brethren, unless you and I, and all those who have any gift or stewardship of talents or means, of whatever sort, are willing to get up out of our sloth and ease and selfish dilettanteism of serv-

LUXURIOUS FEASTS OF ANCIENTS OUTDONE

800 Persons in Attire of Surpassing Magnificence Participate in New York's Greatest Social Function.

HOSTESS DECKED IN PRICELESS JEWELS.

Mrs. ———— Led the Quadrille, Wearing Gems Valued at a Quarter of a Million Dollars.

GREAT CROWDS SURROUND THE WALDORF.

The most sumptuous, brilliant and costly social function that New York has ever known was the fancy-dress ball given by Mrs. ———— at the Waldorf last night.

About eight hundred people were there, of whom more than four hundred and fifty were women. The ball placed about $500,000 in circulation.

The ball began at midnight and ended at 5 o'clock this morning. Therefore its pleasures cost at the rate of $100,000 an hour. The cost to the hostess was about $125,000.

It was a superb spectacle. People came thousands of miles to attend it

prepare to make answer to Him in person. The church or the pastor that will bear a carnally soothing testimony now, seeking to take away the keen edge of God's warning, becomes equally responsible with the man of wealth. The question is that of eternal destiny; and the man who is groping in the dark should not be told that he is all right. He should have his darkness and deception driven away by having presented to him the clear light of the infallible word.

The warning given by James should not be overlooked: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." Chapter 5:1-3. Thus does this scripture not only call attention to the "treasure" that shall be "heaped together for the last days," but it also tells of the "miseries" that shall cause these "rich men" to "weep and howl," and of their unused wealth that "shall eat their flesh as it were fire."

The present seizing of the wealth of the world, and its wanton display by those who possess it, form a large part of the seed-sowing for that world-wide reign of terror that is being hastened on. At different times small portions of the world have had to pass through the revolutionary horrors that congested and grinding wealth has produced. But that which confronts us to-day is not local, but universal; and the most distressing poverty that can be found is not more to be pitied than the men of colossal wealth; for smoldering beneath the banquet hall

God has permitted people living at different periods of this earth's history to portray some of the scenes that are here foretold as being universal in the "last days." The most notable of these scenes is the one familiarly known to everybody as the "French Revolution and Reign of Terror." Those who are acquainted with the history of that time know that reason was not allowed to act. The virtues of the individual were not investigated. But the popular cry was raised against men and women, and they were marched to the guillotine, in whole platoons, day after day.

Men should be able to read in unmistakable language the signs of these times. The banding together of every trade and laboring occupation of whatever kind, and the popular clamor that is being stirred up against the rich can not be long in reaching a terrible climax. If this Scripture prophecy was left entirely out of the calculation, men should learn from the reading of history alone that the conditions of to-day are rushing the world along to a general hurricane of revolution. The situation is such that it can not be averted. Just as surely as effect follows cause, just that surely may we expect to see a world-wide revolution and general reign of terror. The fact that a man is in comfortable circumstances will be all the evidence required before the "violent" jury that will try his case at the mob's tribunal. Possessing honesty, integrity, and virtue, or lacking these things, will not enter into the count. In times of revolution, reason does not bear rule; it is sentiment and popular impulse that drive the mob to do their revolting acts of violence.

We have seen in a preceding chapter that these last days are to be characterized by "violence," and this clash

fusion and bitter remorse into which he will be thrown! The money now found in the hands of many wealthy men has been gathered by extortion, and the commonest kind of honesty would suggest that it be returned to its rightful owners. But the poor should not take this work of judgment into their own hands by any means; for "behold, the Judge standeth before the door," and before that tribunal only righteousness and truth will prevail.

While mercy's door is still held open, let every nerve be thrilled with the one work of pointing all to Him who is the Friend of sinners, and whose coming is only mercifully deferred that all who can possibly be touched by His love may be led to get ready to meet Him, and, amid the unsullied joys of the redeemed, live in His presence forevermore. Reader, will you assist in passing on the good news that Jesus is coming again, and that His coming is near, even at the doors? Men everywhere are unnerved before the thought of the things that they see about them. In the prophetic language of the apostle, their "hearts are failing them for fear, and for looking after those things that are coming on the earth." Help to tell them that this darkness is only the evil that Satan is stirring up in his last desperate effort to destroy mankind. But our God has provided for every one, and we should see this, and enter into it before the destruction can overtake us.

nations were angry." So, then, when the great judgment day is at hand, the nations will not be found at peace.

Another scripture bears the same direct testimony: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:13, 14.

How extensive is the application of this scripture! "The kings of the earth and of the whole world," through the agency of evil spirits are to be gathered "to the battle of that great day of God Almighty." The Lord has said, "Wo to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12. It is this evil one who goes to "the kings of the

about." And again: "Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision." Now observe that just as clearly as this scripture brings to view the sitting of the Lord "to judge *all* the nations," and the time when the "day of the Lord is near," just so clearly does it say: "Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong."

Thus we find that the Scripture teaching makes it clear that the "last days" will be characterized by the intensity of the war spirit as well as by the *intensity of wickedness in general,* the marvelous *increase of knowledge,* the *heaping together of treasure,* and the great combining of every masterly deception that the enemy can invent.

The Lord, through His prophets, speaks the truth concerning the nations. There will be a preparation for war; and instead of beating their swords into plowshares, and their spears into pruning-hooks, they will beat their "plowshares into swords, and their pruning-hooks into spears." Observe how different is the language of the Lord from that which many people will be saying in the last days, as has already been shown in chapter 14.

The prophetic declaration is that the war spirit will prevail over the whole world; and what may be seen among the nations to-day? Does the outlook indicate a universal peace? Are not the greatest armies being organized, and the most marvelous implements of war

in gathering and organizing armies, he had only about four hundred seventy-five thousand men ready for the field when, in 1812, he began his famous and disastrous march to Moscow; and upon this occasion he wrote to Davout, "I have never made greater preparations." This French army of less than half a million men had been the terror of all Europe. But how small indeed does it seem when compared to-day with her great multitude of trained fighting men.

From the foregoing table it will be seen that as recently as 1869, Europe had less than six million men under arms; but a military epidemic has spread over the world; and the armies of about six millions in 1869 have been increased into the mighty hosts that are now trained for combat.

British Navy over thirty miles long with ships touching each other end to end.

the whole world by her military and naval abilities. And Japan's successes on both land and sea in her contest with Russia set China to thinking, and she has employed western military men to instruct her many millions of male population in the most modern and up-to-date methods of warfare. China is determined to have an army that in both numbers and efficiency will be equal to the task of defending herself in any emergency that may arise. The spirit of unrest has swept into India, and her vast hordes are being agitated by the desire to arise as a military power.

Japan, ever on the strenuous aggressive, has, by her example, taught India as well as China what may be accomplished. India's agitators are telling her people that in the strength of her vast numbers she can assert herself and be an independent and mighty power.

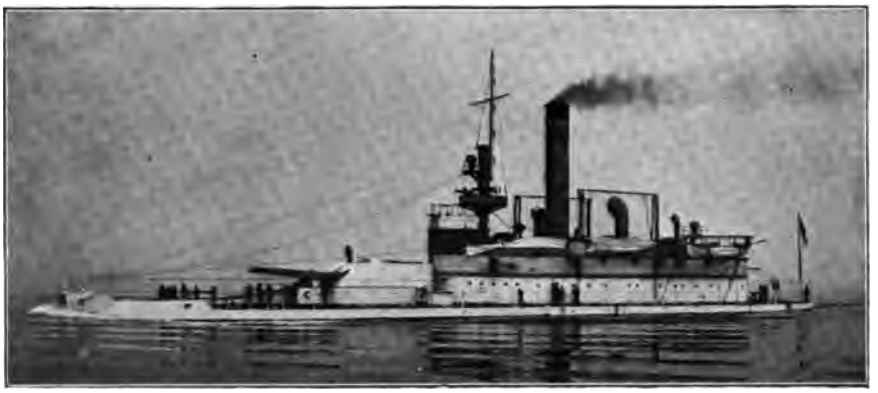
Brazil is building a great navy of Dreadnaughts; Argentine says she must not allow herself to be outdone by her sister republic; and so one nation after another is joining the procession of war-crazed peoples.

The sudden awakenings among the hitherto dormant and unprogressive heathen nations of the Orient should call to our minds vividly again the words already quoted from the prophet Joel, "Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together: thither cause Thy mighty ones to come down, O Jehovah. Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to

the military point of view, are to arise and say, "I am strong." How strikingly has Japan done this! In what a marked and aggressive manner is China doing it! And how unmistakable is the evidence that even supine and sleepy India is awaking and arousing for the conflict.

And then the awakening to war preparations in the countries of South America and elsewhere should not be overlooked. These things are too marked and literal in their fulfilment to be set to one side lightly. God has made it so that we can clearly understand the meaning of the events of this time, and it is to our eternal interest closely and respectfully to consider what He has foretold.

Returning to a consideration of the marvelous increase in the number of men composing the armies of the world, we should by no means get the impression that their increase of numbers gives a full presentation of their vastly increased power; for the weapons with



United States coast defense monitor "Florida." She represents a type of vessel that marked the improvements on Ericsson's "Monitor," which is mentioned quite fully in these pages. Displacement 3,235 tons, speed 11.5 knots, guns: two 12-inch, four 4-inch rapid-fire, three 6-pounders, four 1-pounder automatic, four 1-pounder rapid-fire, two .30-caliber automatic. She was used as a target in the early part of 1908 to enable the naval men of the nation to make a practical study of the effect of both shells and torpedoes when discharged against the steel walls of the modern battle-ship.

which Napoleon and the great generals of all former times fought, were mere toys when compared with the weapons that are now being prepared.

United States battle-ship "Connecticut" on her trial run off the coast of Maine. Displacement 16,000 tons, speed 18 knots. Guns: four 12-inch, eight 8-inch, twelve 7-inch, twenty 3-inch rapid-fire, twelve 3-pounders semi automatic, eight 1-pounders, two 3-inch field guns, six .30-caliber automatics, and two .30-caliber machine. Four 21-inch submerged torpedo tubes.

This photograph was taken from a launch by Mr. T. C. Muller when the "Connecticut" was making her full 18 knots speed. Mr. Muller intended to keep a safe distance from the great fighting-ship, and get her picture as he crossed her bow. But his engine broke down just as he came in front of her, and Admiral Evans who was on the bridge promptly ordered his battle-ship to shift her course, and Mr. Muller was plucky enough to snap the picture just as the "Connecticut" veered in response to her helm. The admiral was not at all pleased, to put the matter mildly, to have this little launch get in his way when his vessel was making this supreme effort, but when he saw the results of Mr. Muller's work he was ready to sign a perpetual treaty of peace with the daring photographer.

Previous to the Rebellion in this country, 1861-1864, breech-loading guns were not in use to any extent. Their introduction placed a weapon in the hands of the infantry that could be fired much more rapidly than the guns they replaced; and immediately other improvements in ammunition, etc., followed, making these breech-loading guns far more effective in range and accuracy. In 1861 Dr. R. J. Gatling invented the gun that bears his name, and the ingenious mechanism of this weapon enables it to fire *from six hundred to twelve hundred shots per minute.* The "Maxim automatic machine gun" is perhaps one of the best known of these modern "Devil's spouts," as military men call them. This Maxim gun is fully automatic; that is, when its ammunition is placed in position, the gunner simply keeps his finger pressed on the trigger and directs the aim, and the recoil from each bullet as it is fired ejects the shell, and throws in place and discharges the next bullet, and so on. The operator swings the gun to and fro very much as a fireman would use his hose, and he pours upon the enemy a literal stream of death-dealing lead. No advancing column can meet such a fire without complete destruction.

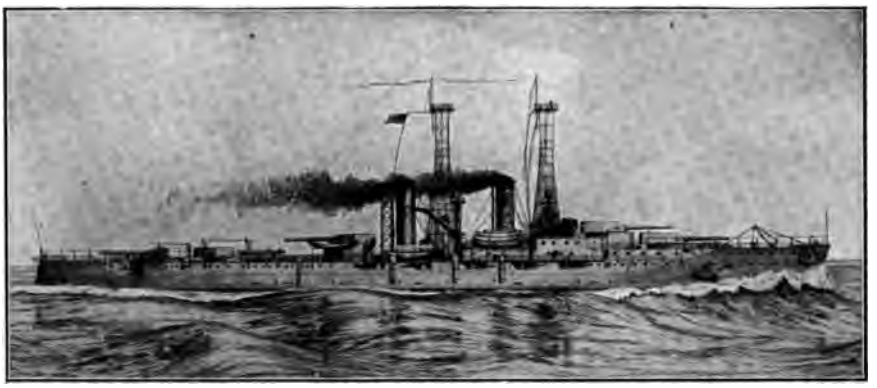
Among the illustrations of the awfully destructive work of these machine guns may be cited numerous instances in recent years; for example, the fight on the Nile between the British and the Dervishes. The Dervishes had none of the modern weapons, but showed all the valor of the most warlike armies of former times. They charged upon the British in great numbers, but it was only to be mowed down by thousands beneath the withering fire of the machine guns of the English. The reports stated that less than a hundred of the British were killed and not three hundred were wounded, while the lowest estimates of the Dervishes killed and wounded were fifteen thousand, and some reports said twenty-two thousand.

Mr. H. P. Maxim, a son of Hiram Maxim, who had been working with his father in the inventing of agents of destruction, became sick at heart at the thought of devoting his life to devising improved methods for kill-

Courtesy of the "Scientific American."

Sample of floating target used in marine gun practise. The target is towed behind a boat, and the war-ship is required to be under way when shooting. As a sample of the gunnery, a United States battle-ship steaming at ten knots an hour opened fire at a target similar to this when she was four and one-half miles distant. She continued the fire for eight minutes, and she was then five and a half miles from the target. The target was thirty feet high and fifty feet long, and in that time she put through it four 12-inch, nine 8-inch, and seventeen 7-inch shells. Consider the range at which this work was done, and also that the target was only about one tenth the length of the modern battle-ship. Instruments for determining the exact range of the enemies' ship and also for training the gun, as well as the scientific skill to use these instruments, have been so perfected that the gunner can hit his mark nearly every time, and that notwithstanding the fact that his target as well as the ship on which his gun is located are both rolling and pitching with all the motion of the sea. It is stated on good authority that at the time of the Spanish-American war four per cent of hits was a good average. Now there are gun crews that are making a record of more than seventy-five per cent of hits.

the rifle as well. His old habits of working with guns and explosives took possession of him again, and the result was his invention of a gun that is both smokeless and noiseless. He has a muffler attachment that so completely absorbs the sound from the discharge of the infantry rifle that a slight hissing sound is all that can be heard, and that for only a distance of a few feet.



Courtesy Senator Geo. C. Perkins.

The 20,000 ton United States battle-ship "North Dakota." "This," to use the words of the *Scientific American*, "is our answer to the 'Dreadnaught.'" She is ten feet longer on the water-line, she is three feet wider, and of 2,000 tons greater displacement. She is armed with the same number of big guns as the "Dreadnaught," but has 5-inch rapid-fire guns for repelling torpedo attacks instead of the 3-inch rapid-fire guns of her British rival.

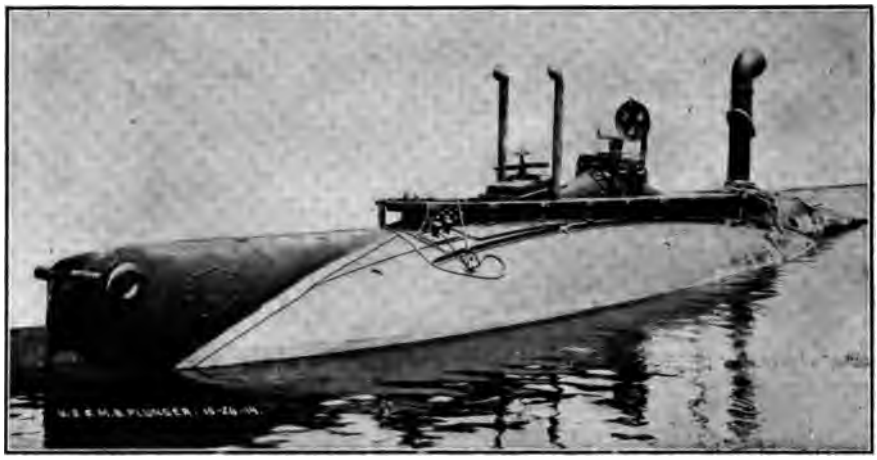
This vessel made the great "Dreadnaught" a "back number" in two years from the time she was built. The United States is building two of this class and has two more authorized. England has completed and under construction eight of the "Dreadnaught" type; France has six of these monsters under construction, and has proposed six more of 21,000 tons; Germany has four now building, and her program is to build three additional ones a year; Japan has launched one of 19,200 tons and another of 19,800 tons, and two of 20,000 tons or over under construction; and even Brazil has three of the big "Dreadnaughts" under construction, one of which has already gone into commission. A picture of the Brazilian vessel will be found at the end of this chapter, and it should be noted that the aggressiveness of Brazil is stirring the other nations of South America to urge the need of appropriations of large sums of money to build navies so that they may stand on an equality from the standpoint of fighting power.

The United States Congress of 1908-09 authorized the building of two powerful battleships, in addition to what is noted above, and it is generally understood that they are to be at least of 26,000 tons displacement, and plans are being discussed by naval architects for battle-ships that will displace 30,000 tons. Some have suggested that they go at once to the very largest ship that can enter the principal ports of the world, and thus save the expense and annoyance of having the vessels of yesterday rendered useless by the much larger ones of to-day.

In 1827, President John Quincy Adams went aboard the "Pennsylvania," one of the largest battle-ships that had been built up to that time. She was one of the marvels of the day. She was of 3,241 tons displacement, and President Adams wrote of her that she was "said to be the largest ship that will float upon the ocean. She is built chiefly of live oak, and looks like a city in herself." What would be his emotions if he were brought to life to-day to view these monsters of the deep?

old muzzle-loading, cast-iron cannons, and the most of them were smooth-bore. While some of these guns had about as large a bore as the guns of to-day, no comparison could be made as to their effectiveness.

All are familiar with the famous battle between the "Merrimac" and "Monitor" in the Civil War of the United States. Mr. John R. Spears thus describes the armament of the "Merrimac": "The battery of the 'Merrimac' contained six of the nine-inch Dahlgrens found in the Norfolk navy-yard, and four rifles designed by Brooke. Two of these rifles were mounted as pivots at bow and

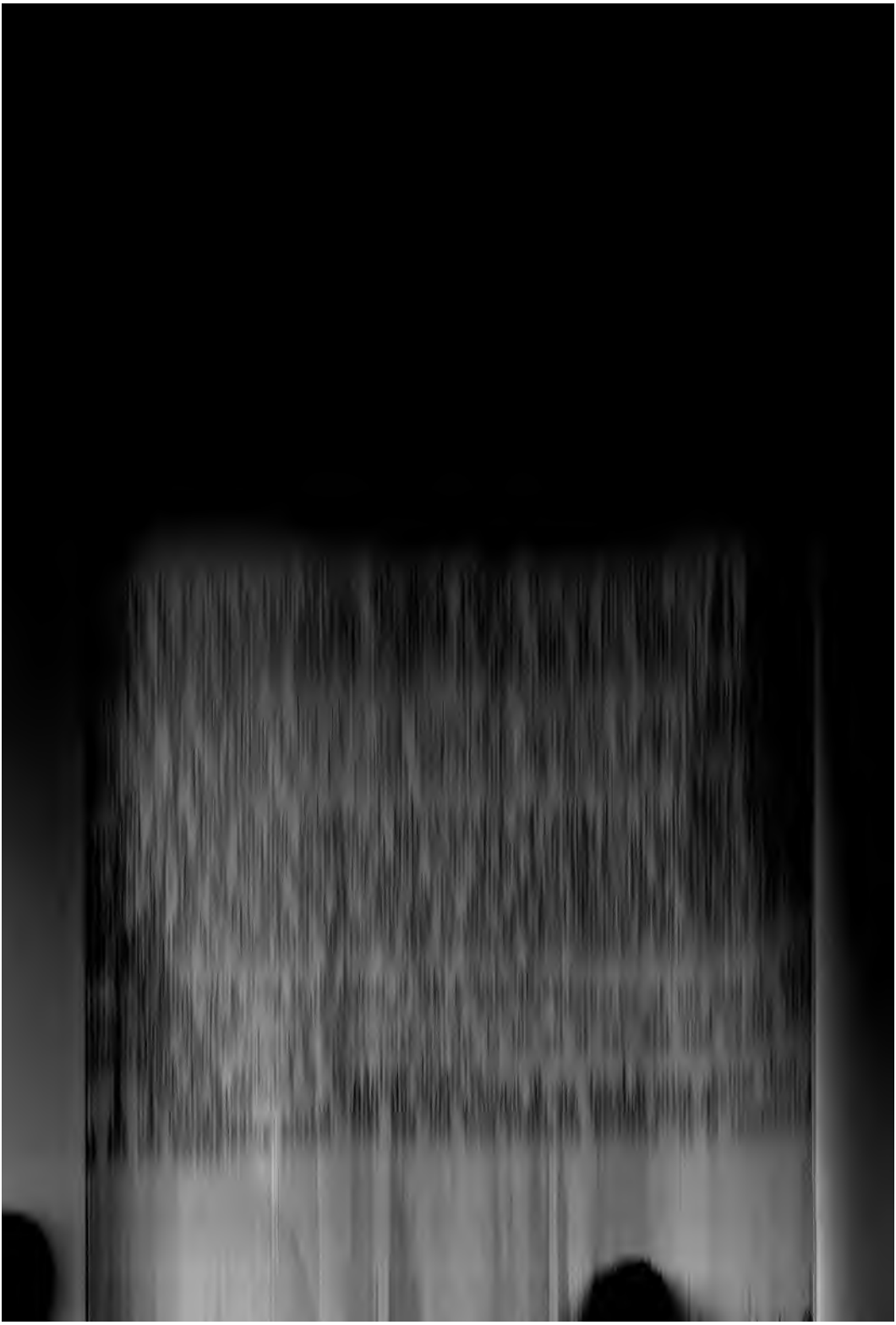


United States submarine torpedo-boat "Plunger." In the early nineties certain inventors were attracting the attention of the governments of the world by their claims that they could make boats so that they would dive under the water, approach an enemy's war-ship and discharge a torpedo against it without being observed. Their practicability has been demonstrated, and the United States now (1908) has 19; Great Britain, 48; France 99; Germany, 3; Japan, 9; Russia, 31; Italy, 6; Austria 6.

In the maneuvers of the United States navy in 1908 five submarines made an attack on the cruiser "Yankee." They steamed away from the "Yankee" in broad daylight, closely observed through glasses by the officers on board the cruiser until they were out of sight. Returning to the attack twenty miles distant they submerged and proceeded under water, making observations at intervals by means of the periscope, until they came within striking distance, when each boat discharged a blank torpedo which found its mark in every case. Although the "Yankee" kept up close watch for surface indications of their approach, and although she knew they were coming, yet no signs of them were seen till the torpedoes struck.

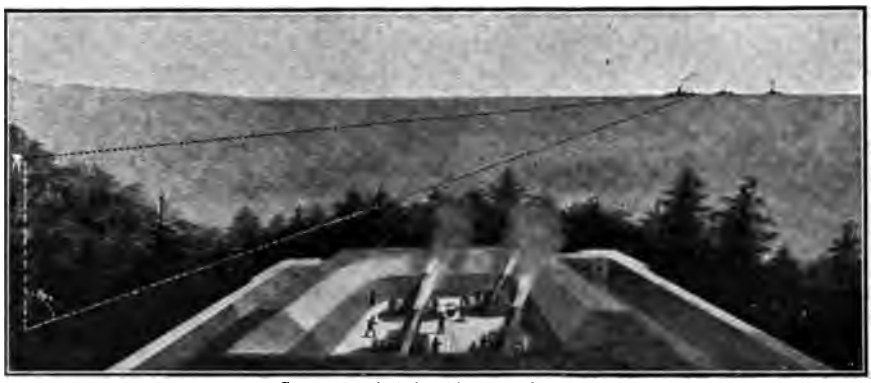
Italy sent a flotilla of four submarines during the same season of 1908 from Venice to Spezia, a distance of 1,300 miles, under their own power and without any assistance from auxiliary vessels. And England sent a submarine flotilla 300 miles under war conditions, and in traveling that distance they stayed for forty consecutive hours under water.

The ambition now is to make the submarine much larger and to have it as an adjunct of the navy on the high seas instead of confined to the vicinity of the waters of harbors.



stern, and two smaller ones were in the broadside. The pivots were cast-iron muzzle-loading rifles of seven-inch caliber, and they weighed fourteen thousand five hundred pounds each. The reader will appreciate the weight of the gun when it is told that the best gun in the British navy at that time was the sixty-eight-pounder, having a caliber of eight inches and weighing nine thousand five hundred pounds. Moreover, Brooke's heavy casting was reinforced by wrought-iron bands shrunk on. The broadside guns were of the same construction, but weighed nine thousand pounds, and were of four-inch caliber. *Brooke's guns were far and away the best then afloat."—"History of Our Navy," Vol. 4, p. 188.*

John M. Brooke took the lead in the designing and building of the "Merrimac"; hence the references to him in the foregoing quotation. It should also be stated that



Courtesy of Scientific American.

View of a typical coast defense mortar battery, with position finder in a masked position on an adjoining elevation. The battery is in a depression, or behind some embankment entirely out of sight of the ocean, so that its operators can not see, neither can it be seen by, the hostile ship. The water within range of these batteries is all platted, and carefully drawn maps are before the gunners in charge of the battery, and also with the position finder on the distant elevation. The position finder, by means of his instruments and calculations locates the square on the map in which the enemy's ship is and also determines her direction and speed. This information is telephoned to the gunner, and he trains his mortar to the proper elevation and direction, selects the proper charge of powder, fires his piece, and the shell will fall with a large percentage of accuracy on the deck of the enemy's war-ship.

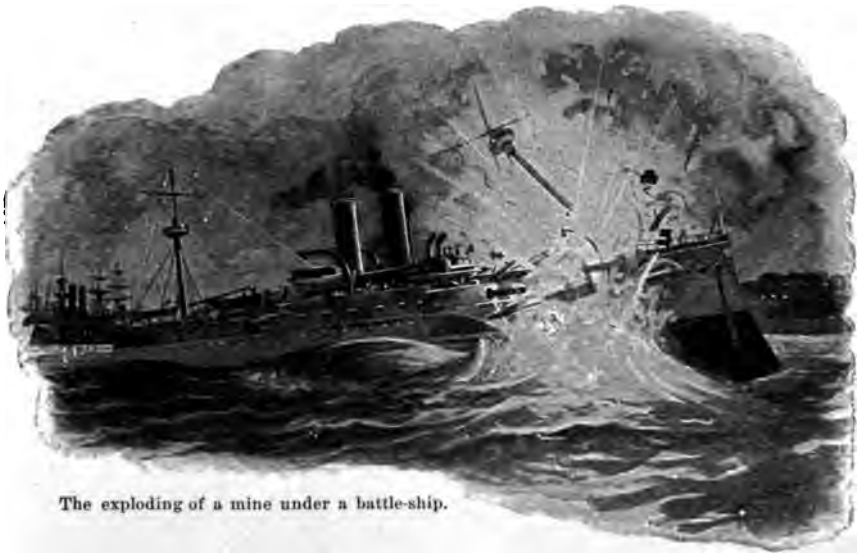
The "Monitor" steamed into Hampton Roads that night, and when the "Merrimac" came back to resume the fight in the morning, the two vessels engaged in the first battle between ironclads. They fought each other for six hours. Each vessel tried to ram the other. Shot after shot was fired with the ships almost touching each other. Each side had a new kind of naval equipment, and each fought with the desperate and valorous determination that the novel condition inspired.

The "Merrimac" came into this engagement with a good deal of confidence, for she had been the target the day before for one hundred heavy guns at one time. The men-of-war that she had destroyed, as well as numerous shore batteries, had vigorously played their guns upon her. Some of her parts had been shot away, it is true; but her iron armor was still uninjured; and even after her six hours' duel with the "Monitor" on the following day her armor was nowhere pierced. It is also true that she served her ten guns on the "Monitor" at short range for all of that six hours' contest, and to the best of her ability; still the "Monitor's" armor was also uninjured.

The "Monitor" fired one of her two guns about every seven or eight minutes, thus showing that it took nearly a quarter of an hour to load each gun and get it in position to shoot. The "Merrimac" having five guns on each broadside, was able to fire one of them on an average about every three minutes while she was doing her best work. So it will be seen that it also took about fifteen minutes to load and shoot one of her guns.

One gun crew on the "Merrimac" became so disheartened with their inability to break through the armor of the "Monitor," that they ceased firing, saying as they did

"Merrimac" and the "Monitor" began firing at each other when they were a mile apart, even though their shots could make no impression on the iron walls at which they were aiming. But the modern battle-ship would not regard it a very great feat to turn one of her big guns on a target like the "Merrimac" at a distance of three or four miles, and expect to hit her with nearly every shot.



The exploding of a mine under a battle-ship.

The battle-ship of to-day could have kept completely out of the range of the "Merrimac's" and the "Monitor's" guns while it easily broke the vessels to pieces with her accurately aimed shells.

Thus we see how completely the last few decades have revolutionized the weapons of war. When we consider the difference between the very best battle-ship of 1862 and one of the best ships of to-day, we see that no comparison can be made; and nothing has been said about the hard steel armor with which the modern man-of-war

for armor, gave place to the "Krupp-gas-process" plates, which were such an improvement over the Harvey plates that armor ten and eleven inches thick has all the power of resistance possessed by the fifteen-inch to eighteen-inch Harvey armor. And now the Krupp armor is far more greatly outdone by vanadium steel. This allows a vessel to be built with far greater strength and resistance than the great battle-ship of ten years ago, and yet by thus lightening her armor her fuel supply may be so increased that she can keep at sea much longer.

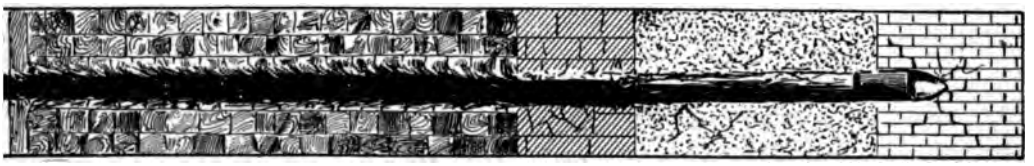
Now, it would not be making a wild conjecture at all to say that if all the navies of every nation in all the world, covering every moment of the earth's history down to March 9, 1862, when the "Merrimac" and the "Monitor" fought their duel, could all be brought into use again, together with all their great commanders and valiant marines, and all gathered into one place, a single battle-ship, with all the latest and best improvements,

Some grains of slow-burning powder. Nos. 1, 3 and 5 show the powder before it is burnt, and 2, 4, and 6 after.

This powder, as shown in the illustration, does not explode all at once, but begins to burn through the holes in the center; and the longer it burns, the greater is the surface that is exposed, thereby increasing the power as the projectile travels through the barrel of the gun. Thus it will be seen that in these newly devised weapons a mass of powder is not ignited all at once, to make a great bursting force on the gun itself, but the projectile is started with a sort of pushing movement that continues to increase all the time it is traveling from the breech to the mouth of the cannon. With the slow-burning powder it has been possible greatly to increase the length of the gun, while the diameter is not so great by any means as it would have to be with the old-fashioned powder. The improvements made in powder and other explosives each passing year put out of date all that have preceded, and are constantly adding to the range and destructiveness of weapons.

lowest depths of superstition, combined with the highest flights of imagination, have produced, would not be equal to the thrilling facts, if a thoroughly modern battle-ship could enter the conflict with anything and everything that the naval world produced previous to 1862. What does it all mean? Have you ever thought about it?

While it may be said that one modern battle-ship might successfully combat the combined navies of all time previous to 1862, it would not be chimerical or an outbreak of fancy to say that were any one of the great nations of to-day equipped with magazine breech-



Actual penetration of a trial shot from a 16¼-inch, 110-ton gun. The missile passed through 20 inches compound plate, 8 inches wrought iron, 20 feet oak timbers, 5 feet granite, 11 feet concrete, and buried itself 6 feet in a brick wall.

loading rifles, machine guns, small rapid-fire cannon, etc., and the Pharaohs, and Nebuchadnezzar, and Cyrus, and Alexander, and Hannibal, and the Scipios, and Cæsars, and Cromwell, and Napoleon, and Grant, and Sherman, and Lee, and all the rest of the great military leaders of all time previous to 1862, could bring all their armies into the field, armed as each one fought in his day, they would be mowed down by these modern engines of death before they could possibly get close enough to strike any very telling blows. This sounds like fiction, but how literally it is fact instead! Is it not truly significant? Does it not show a wonderful transformation? What does it mean, that all this should be done in a single generation?

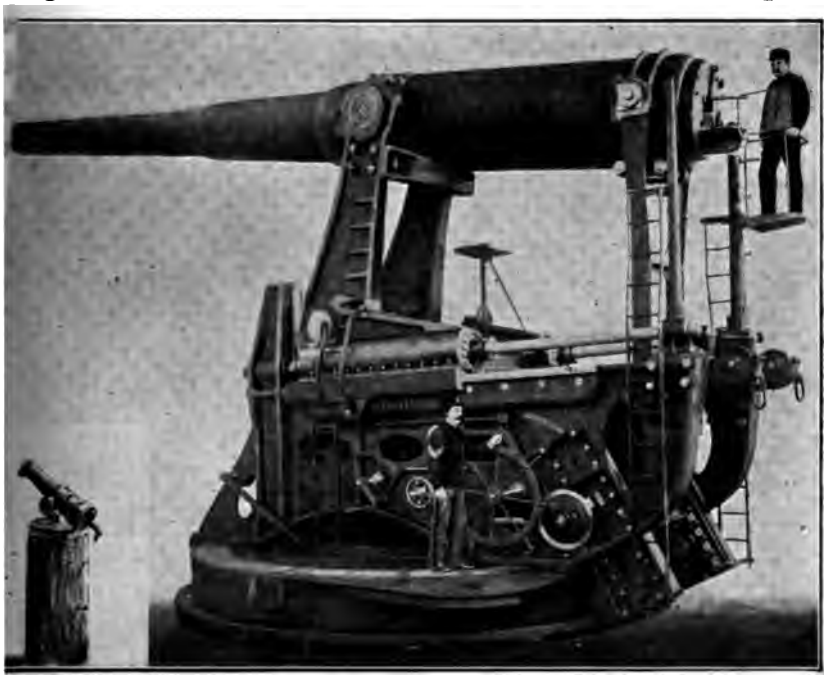
and when ordered to charge the enemy they do it regardless of consequences. They expect to be killed, in all probability, and they face death with determination. This is the history of the soldier during all time, and the wars of to-day serve to demonstrate that the soldier of to-day will face the weapons of to-day as valiantly as men of former centuries faced their enemies who were armed with nothing more formidable than swords and spears. Indeed it will be seen as the conflict deepens in these last days that there will be an intensity and ferocity in battle that is as much greater than anything of former times as the military weapons of these days outstrip those of the ancients. The spirit of violence, which as we have already seen is to characterize these days, will take possession of the soldier as well as every one else who will yield to it, and he will be driven on to the field of battle with all the furies that can be engendered by the demons of war.

In speaking of "Courage in Modern Warfare," the *Scientific American* said of the war between Spain and the United States:

"The conflict has proved that the theorists were altogether wrong—at least so far as they discounted the value of the personal equation. Daring, dogged endurance, indomitable pluck, forehanded aggressiveness, self-possession in the critical moment—all the qualities, indeed, that went to make the ideal soldier in the days of the three-deckers and the muzzle-loading rifle—are as much a decisive factor now as then."

England carried into South Africa the most highly perfected weapons of those days; but the Boers faced them with bravery and courage. On the other hand, the

eath, even when it seems almost certain that no one come out alive. But, notwithstanding this courage has never yet been wanting in soldiers, there is a ing of dread in the hearts of men at the contempla-



Courtesy Brig. Gen. William Crozier, Chief of Ordnance, U. S. Army.

odern 12-inch breech-loading rifle, mounted on Buffington-Crozier disappearing carriage. The graph shows the gun in the firing position. The recoil when the gun is fired throws it down the loading position, and the gunners load and aim the weapon behind the embankment, sted from the fire of the enemy. The 12-inch 45 caliber gun has a muzzle velocity of foot seconds, and an effective range of 21,000 yards, and can be loaded and fired every -six seconds. In 1897, when the old kind of powder was used, 300 seconds, or five minutes, allowed between shots, and if we go back to the old muzzle-loader of the Rodman type it took e neighborhood of a quarter of an hour to load and fire it. The velocity of the 12-inch n 1897 was 2,000 foot seconds, but the inventions and improvements in smokeless powder enabled them to increase the length and power of the gun so that its striking energy has increased about one third, and it is loaded and fired more than eight times as fast, and, sted elsewhere, it is aimed from twenty to twenty-five times more accurately. And further tions and improvements that are known to be in the possession of the war and navy depart-, but which are not allowed to be published, will very quickly make the present attain- entirely out of date.

he little cannon on a post in the corner of the picture is one of the celebrated "ship's l guns" used at the siege of Sebastopol in 1856, mentioned in General Delafield's report of bservations on that war. It was put on these posts so as to fire over the embankment. lisappearing gun is the improvement over the "swivel gun" and presents quite a contrast. these illustrations are understood, they are sufficient without any words to show the mar- s advance in the art of war in half a century.

ficiently enlightened to abhor war and to settle all its national and international affairs on intelligent and humane principles. *What facts warrant such a pleasing sentiment, belief, or hope?* The heralds of time that record the passing years and months record also national strife and wars in some part of the world. There never was a time in the whole history of the world when so much ingenuity, wealth, and skill were employed in the invention and construction of appliances of war."

The great German military leader, Von Moltke, in describing the war struggles and preparations of recent years, wrote thus:

"Generally speaking, it is no longer the ambition of monarchs which endangers peace, but the impulses of a nation, its dissatisfaction with its internal conditions, the strife of parties, and the intrigues of their leaders. The great wars of recent times have been declared against the wish and will of the reigning powers. To-day the question is not so much whether the nation is strong enough to make war as whether its government is powerful enough to prevent war."

At the beginning of 1896 Mr. Franklin Matthews wrote the following, and his graphic statements remind us of similar conditions that have kept the world trembling on the crumbling brink of international and world-wide war in every one of the years that have followed:

"The new year opened with the long roll in the armed camps of Europe. It sounded also through the United States, and its echoes reverberated against the mountains and in the valleys of Venezuela and every other country on the American continent. The clash of arms was heard in South Africa, and the eyes of every nation were

let the havoc of probably such a war as the world never saw run through Europe.

"Then it was that the long roll sounded. Russia set her eyes toward Constantinople, France set hers toward Egypt, Germany set hers toward England's colonies, and the sultan trembled again when he realized that the Armenian atrocities had not been forgotten.

"Every war-office in Europe went over its plans of strategy. Every plan of mobilization was scrutinized. Every nation took account of its stock, of its munitions

Copyright 1908 by T. C. Muller.

One pounder rapid fire gun on deck of ship making a record of 72 shots a minute. It has a muzzle velocity of 2,000 feet a second and a range of two miles. Even this smallest of the naval guns could have kept out of their range and made pepper-boxes of the "sloops of war" of fifty or sixty years ago.

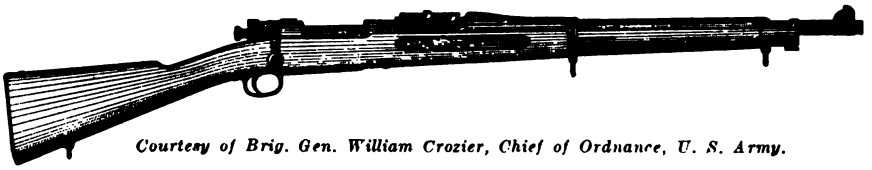
pire is proposing to tax all imports except cotton five per cent *ad valorem* to meet its deficit, besides adopting other expedients unpopular but necessary. In France there is a deficit of nearly $30,000,000, about half of which it is proposed to cover by a refunding of loans at a lower rate of interest, and the remaining half is to be obtained by increased taxation on incomes and spirits, with taxes on succession duties. In Italy the new finance minister frankly admits the existence of a deficit of about $50,000,000 to be met, no one knows how. The country can not bear increased taxation, and the chances of any minister who ventured to propose retrenchment and the disbanding of surplus employees would be practically worthless. Everywhere the statesmen are seeking with feverish anxiety for new sources of revenue, but everywhere the insatiable maw of armaments demands more and more millions."

Is it any surprise that such unparalleled preparations for war should have caused the Marquis of Salisbury to state:

"What would you say is the great change that has passed over Europe since the older of us were young men?—It is this tremendous increase in the burdens which the necessity of self-defense has cast upon every nation of the world. That burden goes on getting higher and higher; a larger and larger part of the population is devoted to military service; more and more money has to be spent in the provision of mechanical apparatus of war; and as the conquests of science are extended, not only are all previous efforts determined to be obsolete, and have to be thrown away, and something new introduced in their place, but a larger and larger proportion

nations whose dominion is expanding and whose instruments, to a certain extent, are war. I am not implying the slightest blame—far from it—I am not refusing sympathy to the American Republic in the difficulties through which they have passed; but no one can deny that their appearance among the factors of Asiatic, at all events, and possibly of European, diplomacy, is a grave and serious event, which may not conduce to the interests of peace, though I think that in any event it is likely to conduce to the interests of Great Britain. [Hear! Hear!]

"But what has been pressed upon us is that the subject-matter of war is terribly prevalent on all sides. You see, nations who are decaying, or whose government is so bad that they can neither maintain the power of self-defense nor the affections of their subjects. You see this on all sides, and you also see that when the phenomenon takes place there are always neighbors who are impelled by some motive or other—it may be from the highest philanthropy, it may be from the natural desire of empire—are always inclined and disposed to contest with



Courtesy of Brig. Gen. William Crozier, Chief of Ordnance, U. S. Army.

United States magazine rifle, caliber .30, model of 1903, chambered for model of 1906 ammunition, and provided with model of 1905 sight. This rifle has also a detachable knife bayonet, and fires a 150 grain bullet which has a core of lead and tin composition, enclosed in a jacket of cupro-nickel. The point of the bullet is much sharper and offers less resistance to the air than that of any previous model. The bullets are carried five in a brass clip from which they are readily and quickly placed in the magazine, and a "cut-off" enables the soldier to use the rifle either as a single-loader or a repeater.

The velocity of the bullet is 2,700 feet per second, and the sights are graduated from 100 yards to 2,850 yards; the computed maximum range of the arm is 5,465 yards, and a telescopic sight is being provided for the expert rifleman that will enable him to use the gun to its full range. Twenty-five aimed shots have been fired from this rifle in one minute, and, firing from the hip without aim, thirty-five shots in one minute.

Note the tremendous increase in range, power, and rapidity of fire over the musket with which the war of the Rebellion was fought only about half a century ago.

As late as 1908 Mr. Asquith, the Prime Minister of England, said:

"I can not indulge the hope that the youngest person now alive will witness the advent of the day of universal disarmament. I am not impressed by the contention that the completeness of the mechanism of destruction and the vastness of the scale on which war is organized will prevent statesmen and diplomats from lightheartedly indulging in war. The expenditure of civilized nations for armaments is now roughly $2,000,000,000 a year. The nations do not buy these things for ornament. They are intended for use, and some day they will be let loose upon the world."

Mr. Roosevelt expressed very similar sentiments in his messages to Congress during the last year of his presidency, in which he urged so strongly that the navy and army should be greatly strengthened.

The foregoing statements from leading men of national and international reputation are not designed to be exhaustive, neither has it been the aim to get the most recent or the most striking utterances. The aim has been to get representative statements, and to present existing facts in such a way that it may be clearly seen that the conditions of this time are a striking and literal fulfilment of the predictions of Him who can read the future far more clearly than we read history.

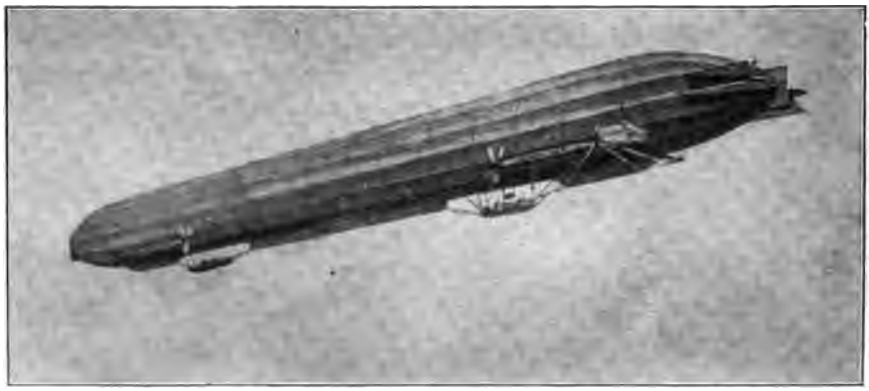
All the foregoing utterances are representative. They are just such statements as fill the papers and magazines all the time. And this war spirit is ever growing more and more intense. The facts presented beneath the various illustrations in this chapter are a striking evidence of the awful truth that the "spirits of demons" have been most

added to the increase of the annual expenses of the armies makes over half a billion dollars a year that was being expended in 1907 over and above what was being expended ten years before. And that was the decade that was marked by its international peace congresses and its local peace conferences. What might the results have been if those efforts had not been put forth to stay the tide of war sentiment! And the increasing appropriations for war were continued for 1908, as, for instance, the United States appropriated for her army $95,382,247 and for her navy $122,662,485, or an increase of nearly twenty million in this country alone for that single year.

There is no more significant sign of our times than the fact that the war with Spain has involved the United States in complications that will from this time on keep her entangled in this "far eastern question." This country is now not only one *of* the great powers, but one *among* the contending nations. Hereafter, when European powers are quarreling, the United States can not be an idle looker-on. Ever since that war with Spain that threw this country among world powers she has been exercised constantly to keep herself from war with some of the old-world nations. Thus has the war disease spread until every nation is in the throes of its delirious fever.

The year 1898 revolutionized the sentiment of the United States upon this subject. From being a nation that proposed to remain in its isolation and freedom from the constant broils of the Old World, it suddenly makes a right-about-face. Nearly a quarter of a million men were called to arms to fight Spain, and from the minister in the pulpit to the urchin in the street the war spirit was applauded, and all the country was aflame with the excitement.

In harmony with the foregoing utterance let it be said that we seem right on the eve of developments that will make guns of all calibers noiseless, flashless, and smokeless, and the seismograph that hitherto has been used to measure the motions of the earthquakes, and to give advance information of the localities in which they have occurred, is now being studied for the purpose of using it to determine the direction and the location of this new gun if it should materialize as is expected. Then we have rumors of an electric gun that is being perfected that can shoot 300 miles; of a centrifugal gun that will throw 50,000 bullets a minute; the gas-engine is being experimented with for the war-ships so as to do

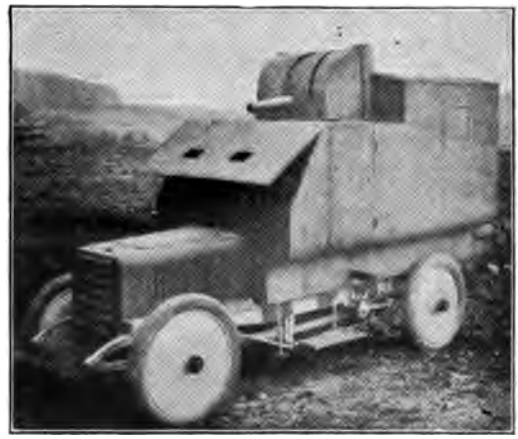


The air-ship of Count Zeppelin of Germany. This air-ship is in the form of a dirigible balloon. The gas-bag is cut up into compartments (something after the pattern of the water-tight sections of the modern battle-ship) and the whole is incased in sheet aluminum so as to make it strong. This ship is about 450 feet long, and has a powerful motor of 110 horse-power in each suspended basket. The count has taken as many as twenty-two passengers on some of his air voyages; he has sailed several hundred miles in a single trip, making an elevation of as high as 6,000 feet and has maintained an average speed of thirty miles an hour, on some portions of his trips the speed being considerably greater than that.

Count Ferdinand Zeppelin served throughout the Rebellion in this country as a cavalry officer on the Union side, and his first balloon ascension was made to reconnoiter the position of the Confederate troops. After the war was over he returned to Germany to participate in the Austro-German war of 1866, and he also took part in the war with France in 1870. In 1891 he retired from the German army with the rank of General of Cavalry, and began his experiments with the dirigible balloon as an implement of war which have made him world-famous. It is designed to have an air-ship that can be guided at the will of its commander, and that can remain at such heights as to be out of range of guns, and not only make observations of the position and fortifications of the enemy, but also drop high explosives to do their destructive work.

forged against the day of Armageddon, are doing their terrible work; city after city is demolished under the frightful hammering of shot and shell; ship after ship goes down with dead-strewn decks; regiment after regiment is mowed down by the swift scythe of the war-god; the earth is burdened with its dead; the homes of the people are in desolation; and sorrow is on every hand. It is the sight of these things in prophetic review that stirs every emotion of the prophet's soul.

How impressively must the very scenes of war preparation in which we now dwell, have been caused to pass before the prophet Joel when he wrote: "Proclaim ye this among the nations; Prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together: thither cause Thy mighty ones to come down, O Jehovah. Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest is ripe: come, tread ye; for the winepress is full, the vats overflow; for their



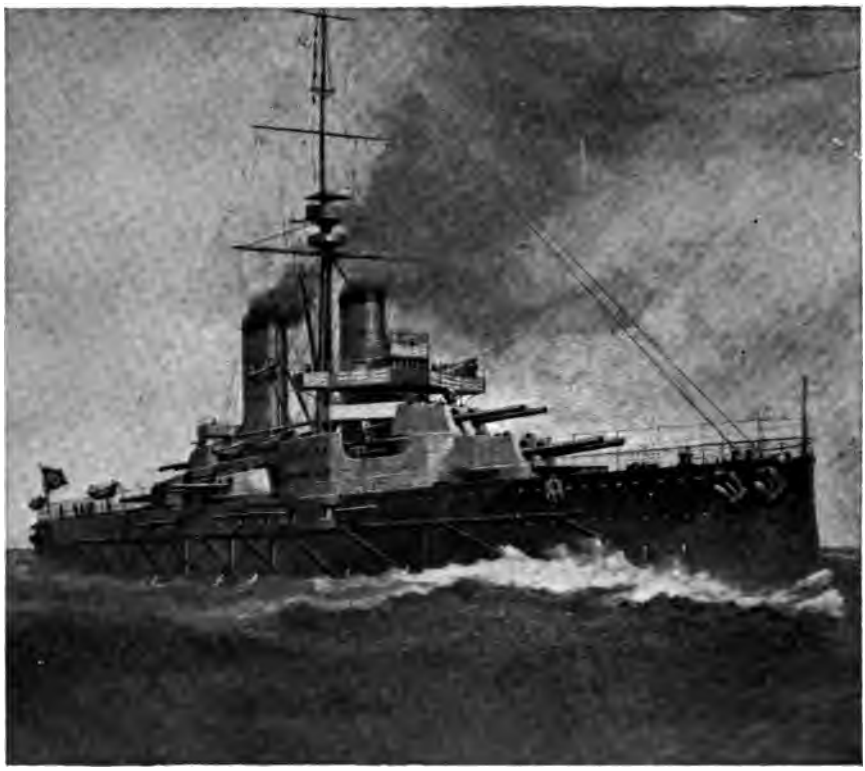
The automobile has been seized upon as a convenient and useful adjunct to the army. A number of different types of armed and armored automobiles have been brought into use by the various nations. This illustration shows one of the types so constructed that the cannon may be sufficiently elevated to shoot the war-balloons and air-ships.

Who can read these clear words of God, and not be deeply impressed that they are now having a most literal fulfilment? Listen, I entreat you, to the voice of God speaking to the soul by His Spirit through His word. Do not heed those who in this time of peril are saying, "Peace and safety," who are asserting that this world is about to join in a universal peace. Even amid the din of these last-day preparations for war, the voice that falsely assures peace will be raised higher and higher. But mark that the word of God forewarns us in clear and positive language: "When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:3, 4. Men who have not been enlightened by the word of God's prophecy are "saying, Peace and safety" to-day. Contrary to all the facts and evidences, they are telling us that the world is to have no more war. God's word shows that this is the calm before the bursting of the terrible storm of "sudden destruction."

It may be possible, if one sets out to look for them, to find human interpretations and speculations that will apparently set aside these plain words of Jehovah. But you are urgently invited to consider the interpretation that the Spirit of God is impressing upon your conscience as you read the foregoing scriptures and compare them with the things that you see in the world to-day. It is the interpretation that God's Spirit places upon God's own word that you will have to meet in the Judgment.

As we read the words of the Lord, an unseen messenger is continually whispering conviction away down

matter of the heed that men will give to these plain words. There could be no uncertainty in giving heed to these portentous conditions that are in the world to-day if men would take time to weigh the evidence.



THE NEW BRAZILIAN BATTLE-SHIP "MINAS GERAES."
Courtesy "Scientific American."

Displacement, 19,500 tons. Speed, 21 knots. Armament: Twelve 12-inch; twenty-two 4.7-inch guns. Armor: Belt, 9-inch; turrets, 9-inch; deck, 2¼-inch.

The battle-ship "Minas Geraes," the first of three sister ships designed to form the backbone of the new Brazilian navy, sets the pace for South America. At the beginning of the year 1909 she is the most powerful battle-ship that has yet been built because of the superiority and effectiveness of her battery of big guns. When Brazil planned her new navy she decided to build three battle-ships of moderate type and size and to have these supplemented with armored cruisers, scouts, and destroyers. But the experiences of the war between Japan and Russia and the launching of the big English "Dreadnaught" led her to change her plans so that she has expended all the sum intended for her navy on these three monster battle-ships.

Thus in two years from the launching of the first "Dreadnaught" we have it outdone by a nation that has not been considered to be ambitious as a naval power, and when the two 26,000 ton battle-ships that the United States is working on are put into commission, it will set another startling advance pace for the other nations to struggle up to.

to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7:1-3.

"Wind" and "winds," in these symbolic prophecies, denote war and strife, and this scripture not only gives added evidence of the warlike condition of the world at the close of time, but also informs us that these "winds," or "wars," are held by the mighty angel of God till His work is accomplished of seeking out and "sealing" those who will accept Him.

Elsewhere in these pages it has already been pointed out that the wickedness of the age is calling for the retributive judgments of God. Over and over again is the warning given through the prophets that those who persist in the iniquities of these last days will be visited by the hand of justice from on high. And the foregoing verses from Revelation show that God has commissioned certain angels "to hurt the earth and the sea," but their work is held in check while God's message of salvation and sealing is being accomplished.

Thus may it be seen that the hurting of the earth and the sea will not reach its most violent stages until after the gospel message has finished its work. For not only is mankind being filled with the spirit of strife, violence and war, but the "earth and the sea" are in commotion; there are earthquakes and volcanoes, tornadoes, and hailstorms, hurricanes and tidal waves. But none of these things are allowed to go unrestrained while the Lord still has a work to do in the earth. The restraining hand of God is over the convulsions of nature as well as the violence of men.

Jehovah said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry over all the abominations that are done in the midst thereof. And to the others He said in my hearing, Go ye through the city after him, and smite: let not your eye spare, neither have ye pity; slay utterly the old man, the young man and the virgin, and little children and women; but come not near any man upon whom is the mark: and begin at My sanctuary. Then they began at the old men that were before the house." Eze. 9:1-6.

Those who have the mark, or seal, are preserved from the destruction. But note that the ones who are thus marked to be sheltered from the hand of the destroying angel are those who "sigh and . . . cry over all the abominations that are done in the midst thereof." These sighing and crying ones find no pleasure in the sins, and vices, and follies, that are bringing down the righteous judgments of God. They are distressed because of this evil that is cursing the world, and so are crying out against it, and doing all in their power to arrest it. This places them in harmony with their Father in heaven, and so He seals them as His own.

Some one may say that these verses of Ezekiel are written against Jerusalem and the Jews of old. But it has already been pointed out that Paul has clearly and plainly told us that "all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:11, 12.

God's word was not written for any particular age or for any special people; it is for all time and for all

When we take a careful view of the occurrences of recent times, it is clearly apparent that some unseen force is holding back the war-dogs, that they may not be turned loose upon the world. The news will come to us one day that all Europe is on the verge of war. Statesmen will gravely say that they do not see how it can be averted; but in a little while it is all hushed. Then in a few days or a few weeks there will come the rumors that the Orient is all astir, and affairs in China, Japan, or India must be settled on the battle-field. This, too, will be gravely discussed for a brief space, only to subside and amount to nothing serious. In another little while things in South America, or in some other part of the globe, will create a great commotion, and all the nations will review their resources of army and navy to see what they can do in case of a world's conflict. But here again God has men of strong mind and purpose, and of great skill and power, and the torrents of blood are not allowed to flow. On other occasions war will actually break out, and the great armies and navies will be put under motion, but in a little while all is calm again. Such things as these have not occurred in such a remarkable manner in bygone ages. Particular note should be made of these things, for they are fulfilling prophecy. God is indeed fulfilling His promise to hold the "winds" of war and strife until, as His prophetic word expresses it, "we have sealed the servants of our God in their foreheads."

It is necessary to see all these things in their true prophetic light in order not to be deceived by any of the delusions and deceptive voices of this time. While listening to one of those who are saying "peace and safety" when the whole world is on the verge of "sudden

rocks: bread shall be given him; his water shall be sure. Thine eyes shall see the King in His beauty: they shall behold the land that is very far off." Isa. 33:16, 17.

"In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isa. 26:1-4.

The dream of a universal peace can never be realized in this world while it is filled with wicked men; for "the wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57:20, 21. But of the Saviour, so soon to come in the clouds of heaven, the same prophet says: "The government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Chapter 9:6, 7. And of the Prince of Peace the inspired poet says:

"He will judge Thy people with righteousness.
And Thy poor with justice.
The mountains shall bring peace to the people,
And the hills, in righteousness.
He will judge the poor of the people,
He will save the children of the needy,

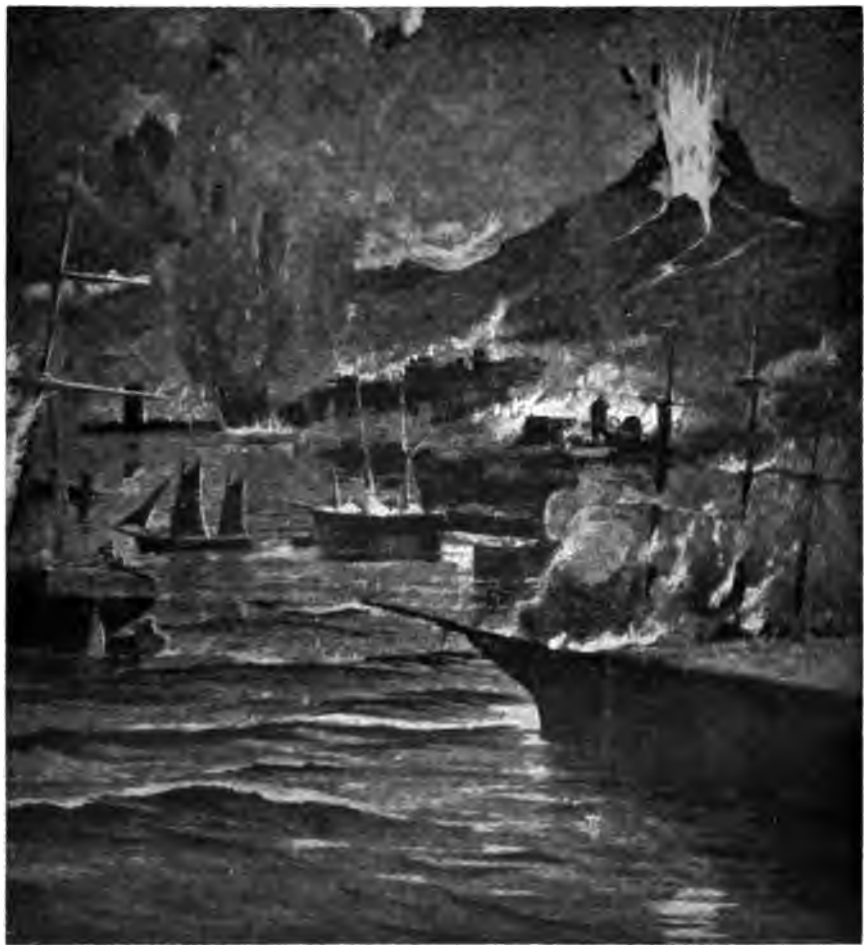
joys to each individual who will accept them, He desires to make each recipient of His grace a true soldier to carry to the remotest corners of the earth the knowledge of salvation and the speedy return of the Lord.

This is not the presentation of some mere theological theory; it is divine fact, woven so clearly into Bible prophecy, and fulfilled so unmistakably in the occurrences about us that there can be no mistaking it. The individual who knows these things is not left to the terrors of uncertainty as he stands in the face of unmistakable dangers and amid the dins of war alarms; he knows that he has a protection that is sure and all-powerful. And instead of being terrified or distressed, his mind is occupied with the interesting study and pleasure of watching the perfect fit that is made by occurring events to the plain predictions of God in His word. This joy that is indescribable is ours for the asking.

Mark these further signs that the Lord has given by which we may know of His coming. Not only has He told us, as seen in preceding chapters, what the character of the people will be in the last days, and of the anger of the nations, etc., but He proceeds to describe the condition of the very elements at the close of time, with a definiteness that would be impossible without a perfect foreknowledge of these events. He says, "There shall be signs in the sun, and in the moon, and in the stars;" also a "roaring" of "the sea and the waves." There has always been a "roaring" to "the sea and the waves." Hence when this prophecy is fulfilling, there will be

deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:28-32.

Observe that the foregoing scripture states that all these great signs in "sun," "moon," and "earth" are to appear *"before the great and the terrible day of the*



The eruption of Mont Pelee in the Island of Martinique, May 8, 1902. Among the many calamities that have marked the last few years this one stands in the front rank.

This scripture also points to the time when "the day of the Lord is at hand;" and in harmony with scriptures noticed in preceding chapters, it shows that men, because of their iniquity, "arrogancy," "pride," and "haughtiness," make it necessary for the Lord to pronounce the decree, "I will punish the world for their evil," and

A portion of Union Street, San Francisco, after the earthquake, April 18, 1906.

"destroy the sinners thereof out of it." But do not fail to note that this scripture says, "I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger."

Thus this prophecy, too, forewarns us of a very great commotion in the "heavens" and in the "earth" when that great day is imminent.

languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. . . .

"From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, wo unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. *The earth shall reel to and fro like a drunkard, and shall be removed like a cottage;* and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." Isa. 24:1-6, 16-23.

A village that stood on the edge of a cliff, racked by the earthquake in Calabria, Oct. 23, 1907. An earthquake in the same district spread great havoc in 1905.

place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and

Scene in Papeete, Tahiti, after the storm and tidal wave, Feb. 7 and 8, 1906.

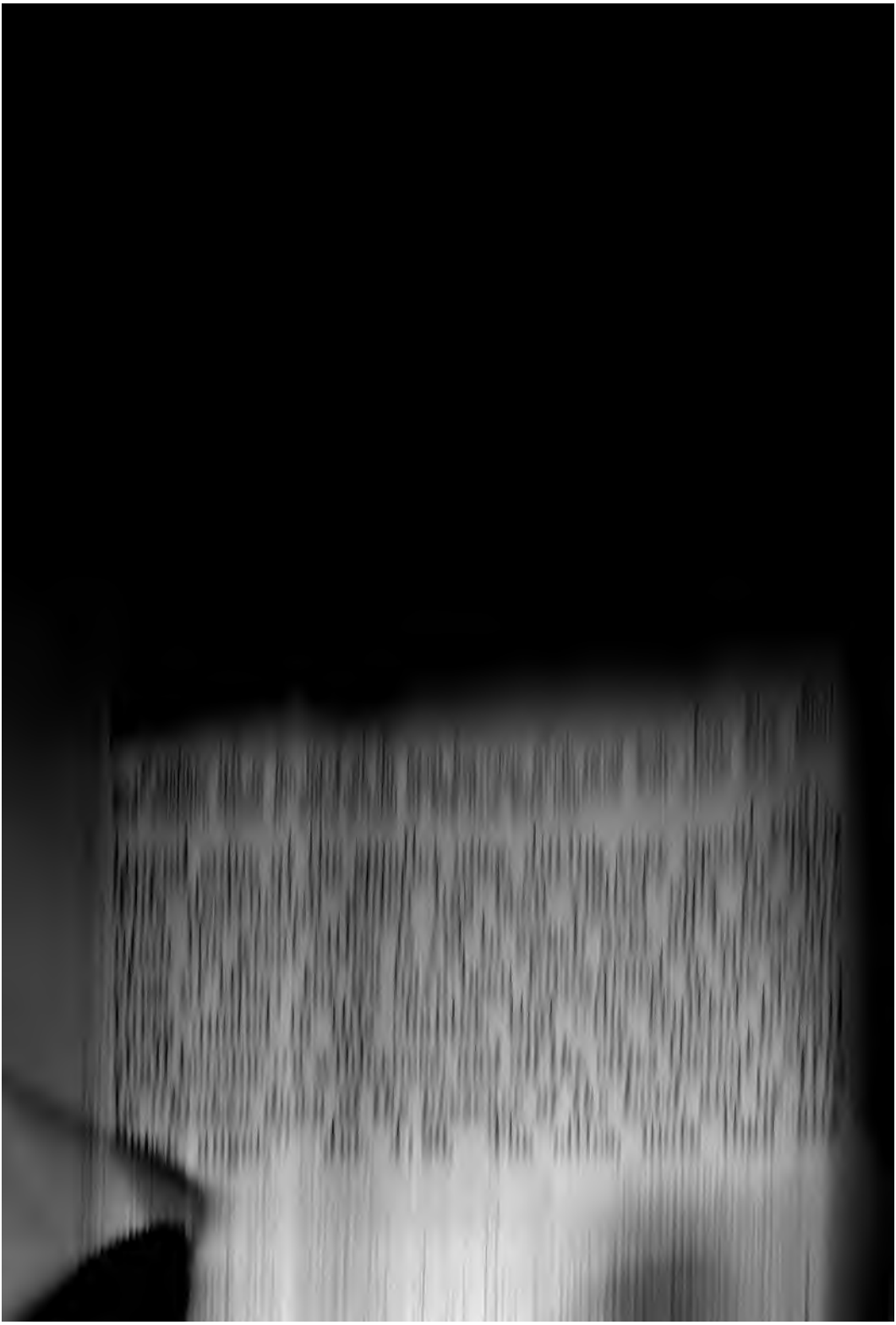
will not repent, neither will I turn back from it." Jer. 4:23-28.

Thus the Scriptures proclaim over and over that "at the presence of the Lord," "shall the earth mourn," the "heavens above be black," "the fruitful place" shall be turned into "a wilderness, and all the cities thereof" be "broken down."

hath the Lord said, The whole land shall be desolate; yet will I not make a full end." As these things appear, the conviction deepens in every heart that "the great and terrible day of the Lord" is nigh at hand.

The reader is aware of the fact that there is no portion of the world now that is exempt from these terrific storms. During the history of all the past time prior to the middle of the last century, comparatively few great storms are mentioned. But in the great storms, as in everything else that characterizes this remarkable age, there has been a most marvelous increase, both in the frequency and the terrific fury of the tempestuous hurricanes that carry such destruction all along their track. Not alone the western prairies, but the more densely populated districts of the East, with the old historic countries of Europe and the Orient, feel the desolating power of the great tornadoes. The "cyclone cellars," and other places of refuge from these storms (a device, by the way, that our fathers knew nothing about), testify to the fear that has already been created in the minds of men by the desolation of the tornado. But there is a better refuge from raging storms than

"The tornado . . . whirling with terrific fury."



other part of the world, are the great centers of vice and corruption; and because of their gross wickedness, the Lord has given His unfailing word that they shall "all" be "broken down."

This breaking down of the cities because of their wickedness will be done in part, no doubt, through the

Wreckage in the pathway of the tornado which visited Louisiana, Mississippi, and Alabama, on April 24, 1908. Tornadoes leaving similar destruction in their track during 1908 visited Texas, Oklahoma, Minnesota, Nebraska, Kansas, New Mexico, Iowa, Portugal, and Hungary.

violent acts of the men who inhabit them; but what their violence fails to do the overwhelming action of the elements of nature will complete. God tells us that Sodom and Gomorrah, those cities of ancient time whose wickedness became so gross as to become a proverb, "are set forth as an example." Jude 7. The destruction of those ancient cities is not any more complete than that which the prophets tell us will be visited upon the debaucheries

perfectly true that we have had eruptions of volcanoes, and earthquakes in past time that have completely destroyed whole cities and large sections of the country. But these are only samples of the general destruction that has been decreed upon all the cities of this earth in this time when the "violence" of men has become great in the earth, in fulfilment of the Scripture predictions that have already been dwelt upon in the pages of this book. The earth is waxing old "like a garment," and we are about to witness such desolating destructions as have never been seen. They will not be confined to some small locality; they will be universal.

These things are not mentioned to alarm, but to warn and to save. They are facts based upon authority. If you properly consider them, you may not only see the danger but may enter into the shelter that is provided against these times of peril and desolation.

The hail-storms of modern times, while not so severe and destructive as they will be, are worthy of note in this connection. The Lord asked Job the question, "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" Job 38:22, 23.

"Hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?"

leave ruin in their track. But the climax of the destructions of the desolating hail will not be reached until we come to the time of the pouring out of the seventh and last one of the seven last plagues. Of that time the prophetic word declares, "And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16:20, 21.

It may not be amiss again to say that the Scriptures have foretold the significance of all this. These storms, earthquakes, and volcanoes that have already appeared, fearfully destructive though they may have been, are but the beginnings of what will be seen all over the world when God "shall sweep away" the last "refuge of lies," and restore again the purity and truth of Eden.

Not only are these various kinds of storms given as signs of the coming day, but we are told that one of the "seven last plagues" is to be the scorching of men with "great heat" from the sun. "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give Him glory." Rev. 16:8, 9.

Now it is evident that the "seven last plagues" are not as yet being poured out, but the evidence is conclusive that we are living in the very presence of the time when these plagues must soon begin. In the torrid waves that sweep over the land, the world is having a little fore-

know that the one event of all the ages is "even at the doors." All this testimony is accumulating, and presenting itself in vivid outlines on every hand. When we hear the "sea and the waves roaring"; when the "fearful sights and great signs" that shall be from heaven, together with "famines and pestilences," shall be seen in all the land; when we behold "in the earth blood, and fire, and pillars of smoke"; when the "destruction from the Almighty" is laying "the land desolate"; when "the Lord maketh the earth empty" and "waste," and "turneth it upside down," and it "is utterly broken down," "clean dissolved," "moved exceedingly," and when it shall "reel to and fro like a drunkard"; when we behold the mountains, and, lo, they tremble, and all the hills move lightly; when we see the "fruitful place" "a wilderness, and all the cities thereof" "broken down"; when the "treasures of the hail," with which God will "sweep away the refuge of lies," are devastating the land; and when on every hand we see men "scorched with great heat"; aye, when the awful raging of all the elements is in dreadful commotion all about us, and the stoutest of men's hearts are "failing them for fear, and for looking after those things which are coming on the earth,"—then it is we may say with confidence, "Look up, and lift up your heads; for your redemption draweth nigh." These multiplied signs all over the land, terrible in majesty, power, and destruction though they may be, are among the heralds by which God permits the coming of His Son to be proclaimed. The soul is stirred to its deepest and most sublime emotions as the awe-inspiring voice of the elements, in tones of the deepest thunder's roar, entreats the whole world, "Prepare to meet thy God."

Many, in thinking of these things, see only the terror; but our heavenly Father does not desire that these commotions of the elements, manifested in terrific hurricanes, tornadoes, volcanoes, tidal waves, earthquakes, hail-storms, and scorching heat, shall fill the hearts of His children with indescribable fear and dismay. These signs are not permitted in order to terrify us, but rather to let us know that this old earth is "reeling to and fro" amid the shoals and breakers near the farther shore of time, where the reign of sin shall cease. They are evidences that the Son of man is about to return; and the word of our Father to us is: "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26:20, 21.

In this time our Lord assures us: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion

fect love casteth out fear," and will fill the soul with an indescribable joy and an unutterable confidence, even in the very midst of the most furious of the lashing storms, and while being shaken by the vibrations of the most destructive eruptions that will ever rend the

A view of the destruction wrought in Messina by the earthquake of Dec. 28, 1908. How many lives were lost in this disaster that visited Sicily and southern Italy will never be known, but the lowest estimates place it at more than 100,000 and some of the highest went to 300,000. After this great quake there was a constant succession of lighter tremors that did more or less damage. On January 23, 1909, there was a heavy earthquake in the province of Turistan, western Persia, in which sixty villages were greatly damaged or wholly destroyed, and a number of thousands of lives lost. During January and February of this same year, there were numerous shocks felt in Western Asia, and through Europe clear to Portugal, in which more or less damage was done.

plains and hills and mountains of our suffering planet.

All the foregoing promises are a veritable storehouse of strength and power to every one who learns to rest upon them. They fill the soul with the calmness of confidence, because they draw their strength from Him who

Few people realize that power is an unseen agency. You can not see the steam that is driving the engine, neither can you see the electricity that is driving the motor or making the light. The power that is in wind and water are mighty forces that are invisible. So it is with the power that is in all the promises of God. The power of these promises can not be explained by a finite mortal; it can not be shown to the natural eye. But by a living faith in the God of all power we may come in contact with these promises and be made to know for ourselves of their mighty consolations and their infinite lifting force.

We may see the naked wire suspended from the poles along the street or roadway, and in our ignorance say it is impossible for it to be charged with any power. We look at it closely and say, "It is just such a wire as we have seen hundreds of times, and it could not possibly be loaded with power, for we can see every inch of it plainly and there is nothing there but the visible, naked copper." But suppose we connect with it in such a way as to catch its current, and immediately it will turn motors that drive powerful machines or that cause whole systems of cars to carry their loads of passengers rapidly from place to place.

And so it is with God's promises. They are loaded with power, even though they may have the appearance to the casual observer of being only ordinary words. The individual who will take our heavenly Father at His word and make the connection with His promises, will invariably find that he is connected with a God-imparted power that lifts him above each and every terror that can be thrown around him. He realizes that he is resting in the arms of the Infinite, and in this confidence he trusts.

name of tree or crop of which they are destructive is given after each:

Beetle, beet, corn, beans, and potato; 13 Adult Fringed-winged Apple-bud Moth; 15 Moth of the Barred-winged Onion Maggot; 16 Clover Mite; 17 Grub and Adult Moth of the Larger Corn-stalk Borer; 18 and 22 Differential Grasshopper, alfalfa especially; 19 Grub and Beetle of the Mexican Cotton-boll Weevil; 21 Powder-post Beetle, attacks seasoned wood products; 23 White Pine Weevil; 24 Grub and Beetle of Round-headed Apple-tree Borer, apple, pear, quince, etc.; 25 Flat-headed Apple-tree Borer, in various stages of development; 26 Grub and Beetle of Rose-Chafer, grapes as well as roses; 27 Celery Flea-Beetle; 28 Potato Flea-Beetle, potato, tomato, egg-plant, etc.

Isaiah bears witness to the decrepitude of the earth, as follows: "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but My salvation shall be forever, and My righteousness shall not be abolished." Isa. 51:6. Here, again, the statement is made that the "earth shall wax old like a garment." And as the night of sin settles darker and still darker upon it, the curse which sin has caused is more and more deeply felt. Jeremiah, in speaking of the closing days of time, says: "I beheld, and, lo, the fruitful place was a wilderness." Jer. 4:26. Then the "waxing old" of the earth involves the changing of places once "fruitful" into a barren "wilderness." The departing of earth's vigor of youth, and the infirmities of age which are creeping over her, are thus pointed out as among the unmistakable tokens of her approaching dissolution.

There is perhaps no portion of Scripture that sets forth the general decay of the earth as an evidence of the coming end of time more forcibly than the first chapter of Joel's prophecy. The prophet says:

"Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation. That which the palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten. Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. For a nation is come up upon My land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. He hath laid My vine waste, and barked My fig-tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

"Lament like a virgin girded with sackcloth for the husband of her youth. The meat-offering and the drink-offering is cut off from the house of the Lord; the priests, the Lord's ministers, mourn. The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth. Be ye ashamed, O ye hus-

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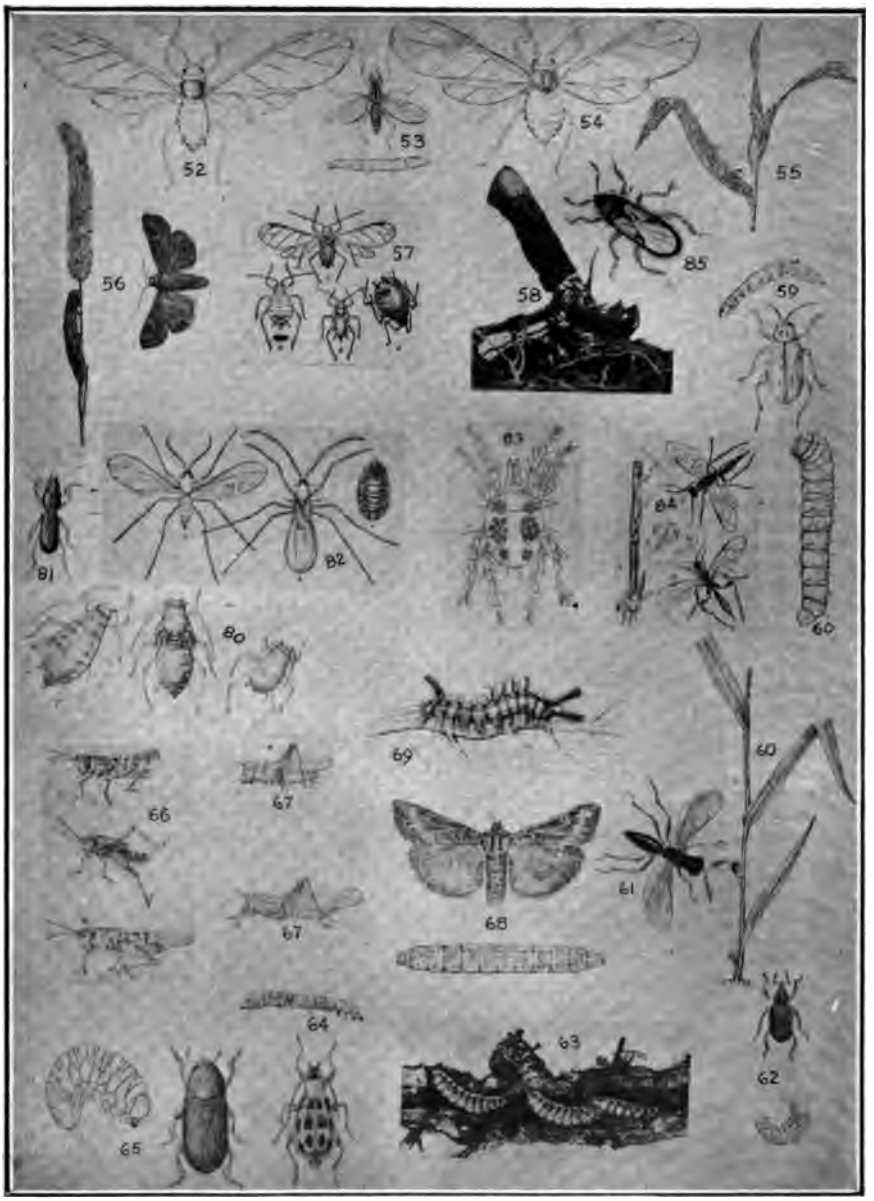
29 Grape-vine Flea Beetle and Grub; 30 Grape-root Worm and Adult Beetle; 31 Grape-leaf Hopper; 32 Grape-berry Moth and Larva; 33 Moth of the Black-headed Cranberry-worm; 34 Grape-leaf Folder; 35 Work of Tomato-borer in stalk of plant; 36 A bunch of grapes destroyed by Black Rot; 37 and 41 Two views of the Strawberry-Weevil; 38 Another view of Rose-Chafer — when first discovered it was thought that this insect confined its depredations almost wholly to the rose, but it has been since discovered that it attacks the apple, pear, cherry, peach, plum, and many other fruits and forest trees; 39 Grape-Curculio depositing her egg; 40 Grape-leaf attacked by Downy Mildew; 42 "Bird's-Eye Rot," grapes; 43 "Ripe Rot," grape; 44 Fungus causing Powdery Mildew, grape; 45 Calico Back Cabbage-Bug, in various stages; 46 Bunch of grapes attacked by Gray Rot; 47 Adult of Currant and Gooseberry Fruit-Maggot; 48 Adult and Grub of Squash-vine Borer; 49 The two forms of the Hop-Plant Louse; 50 Adult Tarnished Plant-Bug, almost any tender plant of nursery or garden; 51 "Imported" Cabbage-Butterfly.



For name of insects and pests given in the above plate see note at bottom of next page. In many cases the mere mention of the name of the insect indicates the character of its destructive work; where this is not thus indicated, the crops, plants, or trees fed upon are mentioned immediately following the name of insect.

bandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished. The vine is dried up, and the fig-tree languisheth; the pomegranate-tree, the palm-tree also, and the apple-tree, even all the trees of the field, are withered: because joy is withered away from the sons of men. Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of God: for the meat-offering and the drink-offering is withholden from the house of your God.

"Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, ALAS FOR THE DAY! FOR THE DAY OF THE LORD IS AT HAND, AND AS A DESTRUCTION FROM THE ALMIGHTY SHALL IT COME. Is not the meat [food, A. R. V.] cut off before our eyes, yea, joy and gladness from the house of our God? The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O Lord, to Thee will I cry: for the fire hath devoured the pastures of the

52 Winged female of the Corn-leaf Aphis; 53 Adult and Grub of Wheat-bulb Worm; 54 Winged female of the Corn-root Aphis; 55 Stalk of Wheat infested with Green Aphis, or "Green Bug;" 56 Army-Worm, full-grown Larva and Adult Moth, so destructive of general field crops; 57 Wheat Plant-Louse, in places it has been as destructive of wheat crops as the Hessian Fly; 58 Cabbage-Maggot in root of stalk; 59 Western Corn-root Worm; 60 and 60 Jointworm, showing grub and also the fly that deposits the eggs in stalk of wheat — the young grub feeds inside the growing wheat-straw; 61 Enlarged view of Adult of Wheat-Jointworm; 62 Clover-leaf Weevil, Adult and Grub; 63 Squash-borer Grubs at work in vine; 64 Southern Corn-root Worm, Adult and Larva; 65 Clover-root Borer, clover, alfalfa, and peas; 66 Yellow-winged Locust (three views), usually called Grasshoppers, and so destructive to crops at various times in many Western States; 67 and 67 Two varieties of Grasshoppers that have made depredations on crops in several localities in California; 68 Army Cutworm and Moth; 69 Caterpillar of Tussock-Moth, partial to the apple, but feeds on other trees; Numbers 70 to 79 not used; 80 Several views of the Spring-grain Aphis or "Green Bug," shown also in 55; 81 Seed-corn Ground-Beetle; 82 Wheat-Midge in some of its forms and stages of development; 83 Cotton Red Spider, also called the Rust-Mite, leaves of the cotton-plant; 84 European Wheat Saw-Fly, with stalk of wheat at left cut away to show the grub at work; 85 Chinch-Bug, wheat and corn.

wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto Thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness. BLOW YE THE TRUMPET IN ZION, AND SOUND AN ALARM IN MY HOLY MOUNTAIN: LET ALL THE INHABITANTS OF THE LAND TREMBLE: FOR THE DAY OF THE LORD COMETH, FOR IT IS NIGH AT HAND." Joel 1:2-20; 2:1.

The fifteenth verse of chapter 1 and the first verse of chapter 2 of this prophecy of Joel show that the "day of the Lord" is the time to which the prophet's vision is directed; and his description of what would be seen in the world at that time is most direct and forcible. In the other scriptures quoted we have seen that the earth is to "wax old like a garment;" this chapter in Joel goes into particulars, and tells us quite fully what this waxing old means. First, we are told of the insects and worms that would be a destruction to crops. The "palmer-worm," the "locust," the "canker-worm," and the "caterpillar" are mentioned; and then, after calling to the drunkard to "weep and howl" because the wine is "cut off," it is stated, "For a nation is come up upon My land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek

86 White Marked Tussock-Moth, almost all varieties of shade-trees except the pine family; 87 Pear-Slug, adult and larva, pear, cherry, plum, and allied trees; 88 San Jose Scale, widely distributed and destructive of many kinds of orchard trees; 89 Periodical Cicada, or Locust, recorded and noted at periods of 17 years since 1715; 90 "Imported" Elm-leaf Beetle; 91 Brown Rot of the Cherry, the peach, plum, etc., also attacked by this insect; 92 Enlarged view of the galleries of the Fruit-tree Bark-Beetle; 93 Moth of the Apple-tree Tent-Caterpillar; 94 Codling-Moth, said to destroy annually one half of the apple crop in the United States; 95 Bagworm, shade-trees, shrubs, hedges, and particularly the evergreen; 96 the Rosy Apple-Louse; 97 Grape Phylloxera, the adult and the developing young; 98 Oyster-shell Bark-Louse, the apple especially; 99 Pear-Thrips, almond, apple, apricot, cherry, fig, grape, peach, pear, plum, prune, and English walnut; 100 Hemlock-bark Maggot, injurious to standing timber; 101 already described with 102 Pear-tree Psylla, one of the jumping plant-lice; 103 Male and female Brown-Tail Moth, and pear orchard defoliated by them.

teeth of a great lion. He hath laid My vine waste, and barked my fig-tree: he hath made it clean bare, and cast it away; the branches thereof are made white." Joel 1:6, 7.

Thus it is seen that not simply the few destructive insects and worms mentioned will be working havoc on vegetation, but a "nation is come up upon My land, strong, and without number," and as the result the vine is laid waste, and the drunkard's wine is cut off; but while his supply of wine is "cut off," the drunkard still has his appetite for strong drink, and so "weeps" and "howls." It is far better to get rid of these perverted desires now, so that in the time so soon to come we will be free in God.

Note the force of other statements in this remarkable scripture: "The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth. Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and barley; because the harvest of the field is perished. The vine is dried up, and the fig-tree languisheth; the pomegranate-tree, the palm-tree also, and the apple-tree, *even all the trees of the field, are withered:* because joy is withered away from the sons of men." Joel 1:10-12.

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104 Two-lined Chestnut-Borer, chestnut, spruce, pine, and sometimes the oak; 105 Apple-Louse, one of the numerous lice that affects this staple fruit; 106 Buffalo Tree-Hopper, orchards, nursery stock, and sometimes shade-trees; 107 Destructive Green Pea-Louse, side and back view of female, especially destructive of pea crops, but makes inroads on many other plants; 108 Male and female Gypsy Moth and full-grown caterpillar of same, together with hard-wood forest defoliated by these insects; 109 (upper) Spring Canker-Worm, (lower) Fall Canker-Worm, defoliation of fruit-trees; 110 and 122 Catalpa Sphinx, adult moth and caterpillar, the catalpa especially, but feeds on other trees also; 111 San Jose Scale, adult male; 112 White Fly, orange and lemon; 113 Cottony Maple Scale, the soft maple especially, but has been found on at least forty-seven other species of trees and shrubs; 114 Apple-tree Tent-Caterpillar (another view); 115 Plum-Curculio at work, plum and other stone-fruits, and sometimes the apple; 116 Greenhouse White Fly, tomato, cucumber, and many other plants; 117 Peach-twig Borer, showing new shoot withered from attack of the grub; 118 European Grain-Louse, common also on the apple; 119 Scurfy Bark-Louse, prefers the pear among orchard trees, the poplar among shade-trees, and the currant among small fruits; 120 Spotted Apple-tree Borer, related and very similar to the Round-headed Apple-tree Borer; 121 Melon-Louse; 123 Peach-tree Borer, male and female, and the young in various stages of development — he is one of the worst enemies to the stone-fruits, burrowing under the bark of the tree, usually near the ground.

must suffer the consequences of his folly. Instead of the ruddy glow of health, the pallor of the countenance shows that the fires of disease are burning within. And so with our old earth. The curse of "the transgression thereof" is "heavy upon it." Man's gross iniquities have corrupted it, until it, too, is breaking beneath the load, and "waxes old," ready for the consuming fires of the last days. Our kind heavenly Father would have prevented all this suffering if sinful man had only submitted to the wooing of His divine and amazing love; but this being rejected, the only consistent thing left for the Lord to do is to allow sin to run its course, till the time is reached when every imagination of the thoughts of man's heart is only evil continually. When this time comes, there will be no longer a ray of hope that any one can be made better; but, rather, it will be evident that all have become so depraved that the most merciful thing is to bring this reign of sin to an end by the judgments of the last days.

Every tiller of the soil is painfully aware of the fact that it is becoming more and more difficult to raise a crop. Numerous pests and crop-destroyers of one kind and another have reached all parts of the land.

The general Government keeps a strong bureau of entomologists, and these are supplemented by local entomologists in practically every state in the Union. Pennsylvania takes the lead with about thirty trained men who spend their time among the farmers giving instruction as to how to destroy the pests that feed upon the crops. The general Government uses over $300,000 of its annual appropriation in maintaining its scientists who study these pests and keep them under control. The Congress of

attack all weak plants, *and they multiply at the rate of from five to twenty millions in a season from one progenitor.*"

The wasted vineyards in California, in the hills and valleys of France and Italy, and elsewhere in the world, all show that the drunkard's supply of wine is insecure and the days of his famine for strong drink draw on apace.

It is unnecessary, however, to multiply testimony upon this point. Every one who has anything to do with the raising of fruit or grain, or any kind of plants, knows the truthfulness and universal application of what Mr. Walsh says. Thousands have been impressed by the increasing difficulty of maturing a crop; but have they realized that it is because the earth is "waxing old" and crumbling to decay in consequence of the corrupting transgressions that are polluting it? And this is but another link in the great chain of evidence that shows us so conclusively that "the end of all things is at hand."

A result of this general decay of the earth as we approach the end will be wide-spread famine and pestilence; for has not the Lord said that "great earthquakes shall be in divers places, and *famines*, and *pestilences;* and fearful sights and great signs shall there be from heaven" (Luke 21:11)?

"Famines" and "pestilences" have been seen in the earth during all the ages, as both history and the Scriptures plainly show, and so in themselves alone could not constitute a sign of the end. But the "famines and pestilences" of past centuries have been as nothing compared with what we may expect in these closing decades of time. The words of the prophet again come vividly to mind:

The knowledge of sanitary and medical science was never so great as it is to-day, never so capable of elevating and purifying the world from its load of corrupting ailments; but men go blindly ahead, in the face of light and of demonstrated facts of physical law, ever plunging deeper and deeper into the degrading and destroying sins against their physical being. It can not be said that it is through necessary ignorance that they are doing this; for it would seem that God is concentrating every ray of light regarding the laws of life and health upon the people of this generation.

Through the applied knowledge of physiological and sanitary law, a wonderful work has been done. The average length of life has been materially advanced; but, as recently pointed out by one of the world's most thoughtful, scholarly, and successful physicians, this lengthening of the average of life is not the hopeful thing that statistics would indicate. The recent achievements of science enable the physician to keep those afflicted with the numerous infectious and contagious diseases alive for a much longer time than formerly; but it is only that they may produce their kind, who will be still further vitiated by the accumulating tendency to disease. Thus even the lengthening of life is not producing the results that appear on the surface.

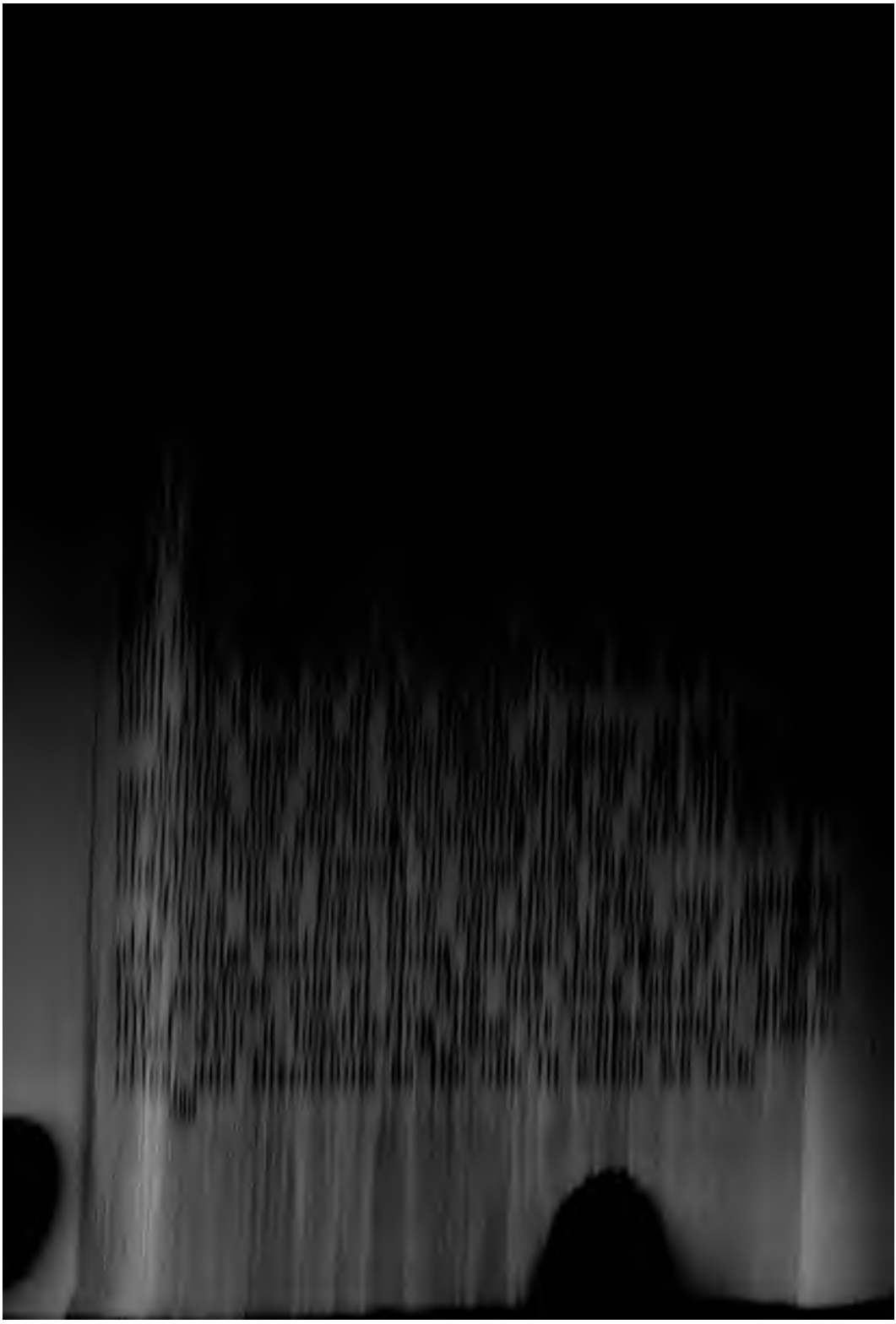
The very earth itself is groaning because of "the transgression thereof" that is "heavy upon it." The pollutions of mankind, the transgression of physical law, the failure to observe the most thoroughly demonstrated principles of sanitary science, create a soil for the growth of the germs of decay and pestilence; and Satan, who is "come down unto you, having great wrath, because he

knoweth that he hath but a short time," exerts his power to increase and intensify the ever-expanding evil. This evil one has been in the school of sin for six thousand years; he has access to the laboratories of nature, and his extended research enables him to know how most successfully to combine the elements of transgression to produce the most malignant seeds with which to scatter the epidemic of decay. Some may be inclined to regard this lightly; but let us look at the striking utterances of the word of God, listen to the voice of His Spirit impressing these words upon the soul, view the real and startling facts as they stand out around us, and prepare soon to meet this plain and unbroken testimony at the bar of the Eternal.

Our Father in heaven is not the author of such suffering as appears in the world to-day; it sometimes seems hard to understand why He even permits it. But sin has lifted its hideous and cruel head in this planet of ours, and all the universe of God must have the object-lesson of what Satan, by his reign of hatred and self-serving, would accomplish. He has sought to make it appear that the Father in heaven is a "hard man," reaping where He had not sown, and gathering where He had not strewed. So sin must be allowed to develop. Its consequent miseries, its debasing and polluting corruptions, its cruel torments, must ripen into the harvest of evil. Then all will see for themselves what the terrible fruits of sin are; and the declaration of the rebel chief's proposition that our God is a "hard man" will be forever overthrown by the unanimous testimony of the universe. When the last vestige of sin is destroyed, and with it all the suffering and sorrow that it has produced, with

what exultation will "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," join in that swelling anthem, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever" (Rev. 5:13)!

The song of deliverance will soon be sung by the redeemed of God, in the presence of all the universe. What a happy day it will be! and how we should rejoice at each fresh evidence of the return of the "Prince of Peace"! The world is now waiting to hear the good news of His coming, and to be entreated to prepare to meet Him. God is calling for each one. He is now saying, "Go out into the highways and hedges, and compel them to come in." The compulsion that He uses is the divine force of His matchless love; and may we be admonished, by all these signs of His coming, to receive the heavenly Guest into our hearts, and so not only be ready to meet Him but become messengers of righteousness through whom others may be won to the "Lamb of God, which taketh away the sin of the world."



The gospel has made miraculous advancement as the centuries have come and gone; but it was reserved to the latter part of the nineteenth century to build the great printing-presses, the railways, and the steamships, and send out the printed Scriptures into the homes of the kindreds and tongues of earth.

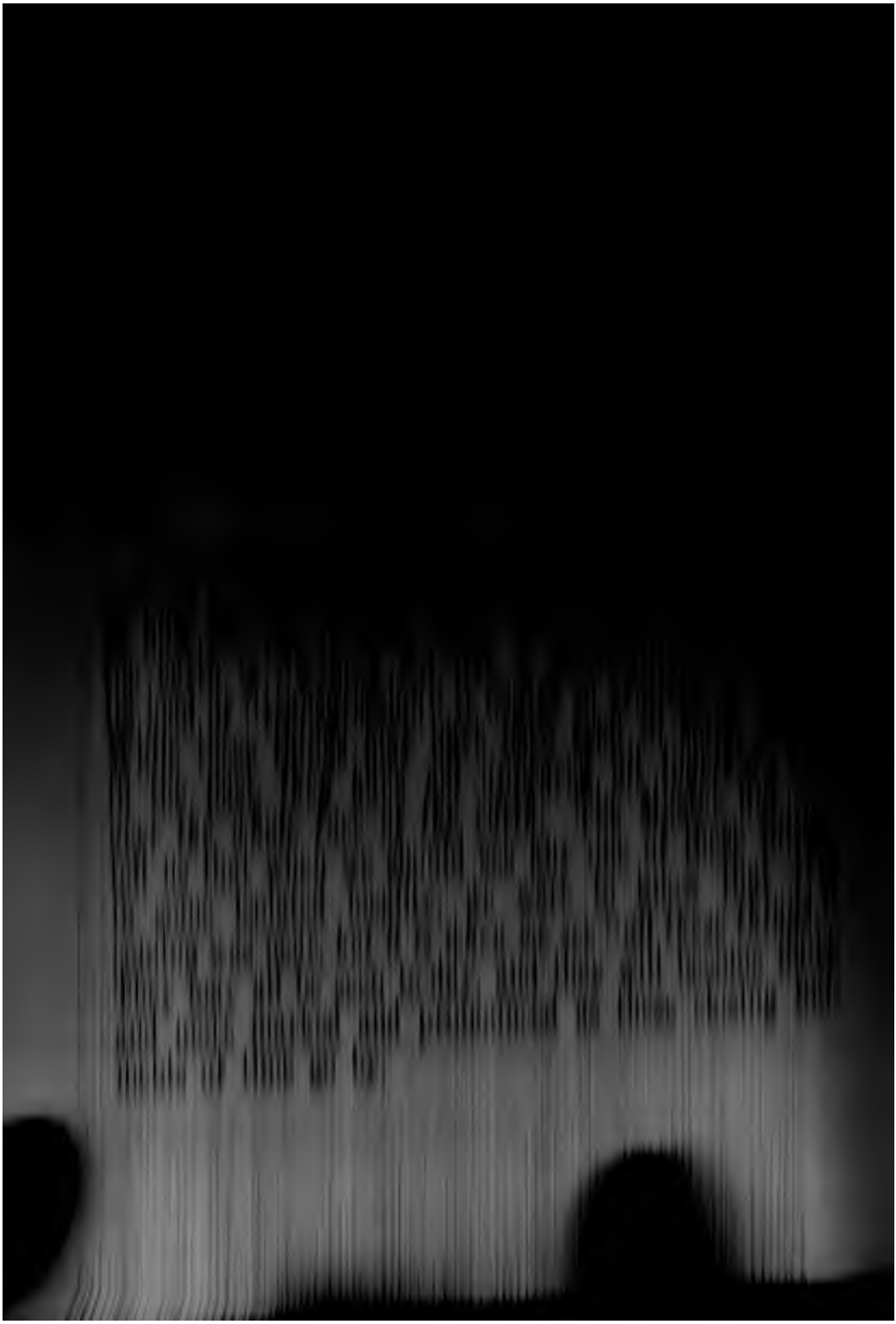
Great errors have spread over sections of the earth in bygone days; but nothing has ever more firmly rooted itself in the minds of "many people" than the unscriptural present-day doctrine of a peace millennium.

There have been plague-spots of crime in different ages and localities; but never since the days of Noah has it been so apparent as in this time that the greater portion of the human race is sinking into the lowest depths of injustice, violence, and vice.

Formality, superstition, and consequent apostasy have in many different periods planted the seeds of corruption and evil in the church that claimed to represent the Son of God; but never has the church, in the presence of such opportunities, facing such difficulties and dangers, possessing such intellectual possibilities and material facilities for good, and holding such stores of light, seemed to stand in such lukewarm, careless, and compromising indifference.

The pleasures and follies of idle amusements have always played a part among Satan's devices to lure men to sin; but never as to-day have both the world and the church been given up so completely to the fun that debases, debauches, and destroys.

There have been wealthy men in every nation and in every age; but never has there been such a "heaping"



And besides these things which are enumerated in the pages of this book, may be mentioned the great lines of prophecy in the books of Daniel and the Revelation. As stated in a former chapter, it is not within the scope of this volume to take up a study of these lines of prophecy. But suffice it to say that line after line of prophecy is presented in those books; each line bringing us down through the history of the world, and each and every one of them centering in this generation of men as the one that is to witness the second coming of Christ.

Thus do we have a great multitude of witnesses, all testifying to the same great truth. Each one joins every other one in swelling the harmonious chorus that is causing all the world to hear the indescribably good news that Jesus the Messiah and the Saviour is almost due on earth again.

When we see these things "begin to come to pass," we are to "look up"; but when we see "all these things," then are we to "*know* that He is near, even at the doors." How does this matter impress you? Do you see "all these things"? Let each answer to his own conscience and to God. Controversy and heated discussion are not invited. Professed Christians have already been cursed with too much of that. But the reader is earnestly entreated to heed God's word closely, and so prepare for that eternity of existence that is given to all who will accept it. And how joyful the thought that the night of sin is almost ended, and that the heralds of the day of endless glory are trumpeting the invitation, "Come; for all things are now ready!"

AND THERE SHALL BE A TIME OF TROUBLE

CHAPTER TWENTY-SEVEN

AND at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:1, 2. The "great Prince which standeth for the children of thy people" can be none other than Christ, whom this text calls Michael. Christ says of His present position that He is set down with His Father "in His throne." Rev. 3:21. He is seated thus with His Father to act as our intercessor and high priest.

The foregoing text from Daniel tells of the time when He "stands up." His work as intercessor and high priest is finished, and He "stands up" to be robed with

the vesture on which is written "King of kings, and Lord of lords." The great day of emancipation is at hand; for "at that time thy people shall be delivered, every one that shall be found written in the book."

Of those whose names were "written in the book" another scripture says: "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

Thus do the Scriptures clearly show that to deliver "every one that shall be found written in the book" is the great work of the Judgment and the resurrection. This fact is made still clearer and is more fully emphasized by the words of Daniel already quoted: "And many of them that sleep in the dust of the earth shall awake." Dan. 12:2. Thus from every standpoint how clearly may it be seen that this "standing up" of Michael is associated with the Judgment scenes and the resurrection at that great day when Christ shall come.

Oh, the sublime joy of the thought! The church in all the ages has been singing of the glorious day when every sleeping child of God shall be brought from the grave to enjoy the bliss of endless life and to possess the substantial realities of eternity. The church of past ages has had to content itself with the prospect of participating in the blessedness of these resurrection scenes at some distant future time; but now the day is at hand! The hour is almost here! The Lord has caused the guiding tokens to be chartered by which we may know it.

When this view of deliverance for God's people—even the resurrection day—was presented to the prophet, observe that he saw that there should be "a time of trouble, such as never was since there was a nation even to that same time." Daniel had a wonderful view in minute outline of the rise and fall of nations, beginning with his own day and reaching down to the second coming of Christ. All the bloody scenes of all the bloody wars that would arise during all the conflicts, the struggles, and oppressions of the ages were made to be familiar to Daniel's prophetic eye. Yes, even the French Revolution, with its shocking brutalities, its horrors, and its "Reign of Terror," was viewed by the prophet. And then the vision of the "time of the end" is given him; he sees the difficulties, the evils, and the perplexities; he beholds that which causes Michael to "stand up" as "King of kings and Lord of lords"; and then he pens the prophetic words, "There shall be a time of trouble, such as never was since there was a nation even to that same time."

To those who have read of the terrors in France during her revolution a hundred years ago, and who may be familiar with the history of other national calamities, and the many times of trouble that our world has seen, it may be a startling revelation that none of those scenes in the past furnish a parallel to which this "time of trouble" in the "time of the end" may be likened; yet such is the declaration of the Scriptures. In view of the condition of our world to-day, what else is there to expect? As we enter the time when, as the word of God foretells, "every imagination of the thoughts" of men's hearts will be "only evil continually," the one result

that can follow will be an unprecedented "time of trouble." It will be as much worse than the "time of trouble" resulting from the abandoned wickedness in Noah's time, as the population of evil-doers is greater now, and as Satan's ability to deceive has by long practise become more acute and cunning.

Other scriptures bear testimony that the closing days of earth's history are a "time of trouble." Luke records the Master's words as follows: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

Thus has the Lord foretold the "distress of nations, with perplexity," that will exist on the earth at the time of His coming. Not only will the nations be in "distress" and "perplexity," but there will be the "sea and the waves roaring." Men will see these "things which are coming on the earth," and their hearts will fail them for fear. Such is the word of God, and such are the literal facts.

The reader is familiar with Paul's statement in 2 Tim. 3:1-5, which tells of the "perilous times" that shall come "in the last days." He knows of the great list of sins there enumerated that shall exist not only in the world but among those who "have a form of godliness," which sins are the producers of the last-day perils. Selfishness, avarice, and the cruelty of sin have ever been a source of danger in the world; but this danger

the Jews, and in the foregoing quotation it very clearly denotes the church. Not only do these words of Zephaniah add their harmonious testimony to what other scriptures say concerning our times, but a most solemn warning is given to professed Christians "that are settled on their lees," and who "say in their heart, The Lord will not do good, neither will He do evil." This is the time of the church's greatest responsibility; for "the great day of the Lord is near, it is near, and hasteth greatly." Zephaniah says, "The mighty man shall cry there bitterly;" he says it is "a day of trouble and distress"; it is "a day of wasteness and desolation"; it is "a day of darkness and gloominess, a day of clouds and thick darkness." The prophet also adds that it is "a day of the trumpet and alarm against the fenced cities, and against the high towers," showing, of course, the spirit of war that shall be in the land; and because of these impending perils, the church should be intensely active in her Master's work.

What solemn heed should be given to the warnings sent to this wicked age: "I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord." And "neither their silver nor their gold," which, as previously shown, they have heaped "together for the last days," "shall be able to deliver them in the day of the Lord's wrath." Surely this scripture adds a most decided testimony to the fact that there shall be a great "time of trouble" immediately before the coming of the Just One.

"I will bring distress upon men," says Jehovah, "that they shall walk like blind men, because they have sinned against the Lord." The mighty arm of omnipotent power

forth in terrific storms and earthquakes, until the earth shall be "utterly broken down," "clean dissolved," "moved exceedingly"—yea, that it "shall reel to and fro like a drunkard, and shall be removed like a cottage," on account of the transgression "that shall be heavy upon it." Then, too, the earth is "waxing old like a garment"; in its decaying condition crops are uncertain, and famine and pestilence will fill the world.

But in the face of all these plain statements of the Lord, and while standing in the time when the facts that fulfil His word are a present, living reality, men will say: "Do not be disturbed. There is no 'time of trouble' ahead. Rest easy; for the nations will 'learn war no more,' and it is 'peace and safety' ahead of us."

Many have uttered these false assurances of peace ignorantly. It has been taught them, and they have taken it for granted that it is so; but the Lord's word is plain, and He is seeking by its mighty power to dispel the delusion. There are many who are beginning to see the danger ahead, and are raising the signal of alarm. They do not all understand the meaning of the perils that are on either side of us, and that loom up still darker in front of us; yet, nevertheless, they see them.

Archbishop Ireland says: "The bonds of society are relaxed; traditional principles are losing their sacredness, and perils hitherto unknown are menacing the life of the social organism."—*"The Church and Modern Society," p. 4.*

It is with no indistinctness that the celebrated archbishop says that *"perils hitherto unknown are menacing the life of the social organism."*

Leo XIII spoke on the subject as follows:

"It is not surprising that the spirit of revolutionary change which has so long been dominant in the nations of the world, should have passed beyond politics, and made its influence felt in the cognate field of practical economy. The elements of a conflict are unmistakable: the growth of industry, and the surprising discoveries of science; the changed relations of masters and workmen; the enormous fortunes of individuals, and the poverty of the masses; the increased self-reliance and the closer natural combination of the working population; and, finally, a general moral deterioration. The momentous seriousness of the present state of things just now fills every mind with painful apprehension; wise men discuss it; practical men propose schemes; popular meetings, legislatures, and sovereign princes are all occupied with it; and there is nothing which has a deeper hold on public attention."—*Encyclical Letter on the Condition of Labor.*

Leo very clearly saw the difficulties that are arising. He saw that the "momentous seriousness of the present state of things just now fills every mind with painful apprehension," and "that there is nothing which has a deeper hold on the public attention." He saw the elements coming together that will combine to make the great and final "time of trouble."

Mr. Benjamin Kidd says: "To the thoughtful mind the outlook at the close of the nineteenth century is profoundly interesting. *History can furnish no parallel to it.* The problems which loom across the threshold of the new century *surpass in magnitude any that civilization has hitherto had to encounter.*"—*"Social Evolution," p. 1.*

E. Benjamin Andrews, one of America's prominent and well-known educators, on returning from a trip to Europe, said:

"No well-informed person in Europe seems to believe that peace is destined to endure there very long. On all hands people are preparing for war. Armies and navies are strengthened; fortifications are multiplied; immense war treasures of gold piled up; all possible hypothetical plans of campaign, offensive and defensive, studied and discussed; firearms, great and small, ceaselessly experimented upon and improved; civil measures subordinated to military, and statesmen to great army men and navy men. Within a few months I have read several articles on the defense of London in case of an attack from the continent.

"Moreover, where all sorts of maneuvers for alliances are going on, there is wide-spread distrust of treaties and the national friendships that exist. Almost never before, I think, did so many nations of Europe feel themselves hopelessly isolated. Great Britain is in distress on this account; so is Germany. Family ties between crown-wearing persons amount to nothing. When Nicholas, of Muscovy, visited London, he sojourned some days in Germany both going and coming. On each occasion William besought his dear cousin, almost with tears, for some word of assurance that the Russians meant peace. 'Cousin,' was the reply, 'if you Germans wish security, make terms with France.' It was a stone instead of bread; insult, not comfort; yet it is said William dare not show resentment, remembering the size of the Muscovite army and its nearness to his eastern borders."

the great optimists of the country, and therefore his words should have special weight.

It is unnecessary to comment on the foregoing quotations. They are but selections from utterances that are heard continually from the platform and the press, and they show that many men are awake to the fact that a great storm is gathering. They see the "distress of nations," and are perplexed; their hearts are "failing them for fear, and for looking after those things which are coming on the earth;" they realize that "perilous times" have come, and see the rapidly-approaching "time of trouble." And yet, if they would only turn to the light of God's word, and allow it to illuminate, and cheer their hearts, they would know what it all means, and would not be "perplexed," nor "fear." We have already seen that the angels of God are commissioned to "hold" the "winds" of strife in check till all have a chance to flee to the safe shelter so divinely provided. When that restraining influence is withdrawn, the judgments of God will fall upon the persistently impenitent.

In these "perilous times," and while "men's hearts are failing them for fear" because they see the unmistakable approach of that "time of trouble, such as never was since there was a nation," do not give the trumpet the uncertain sound. Do not say, "Peace, peace, when there is no peace;" but hold aloft the light of the blessed Bible, so that men may know its great prophecies and see that "city of refuge," whose bulwarks are laid by the all-powerful hand of Omnipotence; whose foundations are sure to all eternity; and whose inhabitants shall never know sickness, nor sorrow, nor trouble nor distress.

CHAPTER TWENTY-EIGHT

WE have been considering the Bible description of the conditions that will prevail all over the earth at the close of time. We have seen the inspired statements concerning the "time of trouble" and the last-day "perils"; we have read from the Book of God of the "waxing old" of the earth, and that "the sea and the waves" will be roaring; we have learned of the "angry" nations, and of those who oppress the laborer, and who have "heaped treasure together for the last days"; we have found also that God has foretold the vice, the crime, the injustice, and the violence that will fill the land. Looking at this picture only, we see nothing but darkness, distress, and wo; but there is a great light shining through it all, and far above and beyond it.

Will our heavenly Father allow Satan to curse the world with deceptions, and corrupting and distressing sins, and He do nothing to show the blessings and the joys of truth and goodness? Will He allow the evil to lift its hideous though bedecked and gilded head to the most con-

summate heights of folly, that it may the more surely plunge men to the lowest depths of wickedness and wo, and do nothing to expose the danger, and save the beguiled and deluded objects of His love? The first advent of Christ was heralded by the anthems of angels; the miraculous power and love of the Saviour were manifested in preaching to the poor, healing the sick, and raising the dead; at Pentecost there was a mighty outpouring of the Spirit of God; and will this dispensation, so wondrously begun in the demonstration of divine power, be allowed to close in obscurity and weakness? Will its glorious light be made to flicker dimly, or be buried beneath the rubbish of this sinful time?—No, never, never!

The eighteenth chapter of Revelation presents without doubt the strongest, the most scathing, and the most heart-searching condemnation of the sins of the last generation, that can be found in the inspired Book. Read the entire chapter, and allow it to quicken your sense of the divine displeasure with wrong; but do not fail to observe closely the opening sentences:

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Verses 1, 2.

How sublime is the description of this mighty angel who lifts such a strong voice against the sins of Babylon! This babel of evil that seeks by its corruptions completely to overthrow the last generation of men, must be exposed. Light must be thrown in upon these hidden, iniquitous

works of darkness that make the last days "perilous," and cause an unprecedented "time of trouble"; and so the heavenly messenger is sent to lighten the earth with his glory. Here is a promise that fires every emotion of the soul with the entrancing thought that in the very stronghold of iniquity, and amid its most desperate working, the Master exerts His mighty power, and the earth is lightened with His glory.

The Lord left the promise with His church that "these signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18.

The Master inspired one of His apostles to repeat this promise by saying, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:28.

It is true that soon after He uttered the foregoing assurances concerning the gifts He had placed in His church, a great apostasy began; it is true that the "mystery of iniquity" found its way into the hearts of those who professed the name of Christ, and what He once delighted to call His church became a wicked and cruel misrepresentation of His righteousness, His mercy, and His love. But after men had gone to the very depths of this apostasy; when they had bound themselves about with all the gloom and superstitions of the Dark Ages, then it was that they began to awaken to a realization of the craving in the soul for something that could not be found in their pilgrimages, their penances, and their

exacting forms of creed-bound service. Our God was following them all the time. He yearned over them with love. He kept giving them all the light that their eyes, so used to darkness, could endure. And when the awakening time came, His word was again sought, and read as never before. The printing-press multiplies copies of it; missionaries put it in other languages, and carry it

"And I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."

to all the world; and the new day of gospel light unfolds as fast as men will turn to God, and become the bearers of His gems of truth.

The outgrowth of this light from God is the breaking of the shackles that have for so long enslaved men's minds. The world is encouraged to think, and the resultant monuments of thought rise to mountain heights in the marvelous material productions of this surpassing age. The Lord is leading; and if mankind will only

daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Acts 2:17-21.

The evil one knows these prophecies concerning this mighty outpouring of God's Spirit "in the last days." He knows that God has said that a mighty angel has been commissioned to enlighten the earth with His glory; and if you have never before seen the cunning of Satan, witness the counterfeit "healers" and "faith cures" that he is sending out to flood the world with their pernicious and misleading notions. And those persons who hold to the Bible in a careless, indifferent way; the ones who do not dig for themselves into its great mines of truth so that they may be fortified by a personal knowledge of just what God's own word says, are the ones who will be most easily beguiled by the sophistries of Satan.

If no other evidence can show you that God is preparing to do a marvelous work in these last days, under the outpouring of mighty pentecostal manifestations of His Spirit, just witness the counterfeits that are being sent out to discredit this on-coming work of the Lord. Men and women are rising up everywhere to talk glibly about the gifts of miracles and healing that God has placed in the church. A superficial knowledge leads one to believe that all their teaching is warranted by Scripture; but a deeper

real character. He also fills His word with promises that enable every one to shun the delusive charms of sin, and stand at all times in the blazing light and power of truth. Yes, the reader may even be one of those who join with the mighty angel in these closing hours of time in filling the earth with the light and the glory of the Lord.

It must be evident to any one who has taken the time to consider the Bible evidence, that the consummating conflict of all the ages is even right now upon the world. The forces of darkness, of crime, of sensuality, of sin, of destruction, are arrayed on the one hand, but rising as a sun of hope on the other is the increasing light of gospel truth and power. This gospel light is destined to spread till all the world is filled with its splendid glory. There never were such issues in the world before to call out the unreserved heroism of service. Never before have men had the inspiration that comes from standing on the threshold of the resurrection, and of breathing, after only a little further period of waiting, the Eden-perfumed zephyrs of the eternal world. Never before have men had every exalted and exulting emotion stirred by the definite knowledge that all the angels of heaven are being marshaled to escort the King of eternity, the world's Redeemer, on His triumphal advent journey to this needy and sinking world. Knowing that He would have men and women who would be possessed with such soul-absorbing themes as these, our heavenly Father could safely foretell the enlightening of the whole earth with His divine glory.

Tell it everywhere; tell it over and over again, "Glorious things are spoken of thee, O city of God!" Let all the world know that God sends His mighty angel from heaven, and the earth will be lightened with His glory.

Receive the word of God. Stand in the fulness of the power of faith; and as our Father pours out His Spirit to accomplish His mighty work, He will use you as His instrument of righteousness, service, and glory.

"The desert shall rejoice, and blossom as the rose."

CHAPTER TWENTY-NINE

THE "time of trouble, such as never was since there was a nation," is rapidly drawing on. But in the presence of these accumulating perils we have a refuge. The arm of our omnipotent Father is stretched out to protect and rescue us.

But the reader may be among those who are loaded with corrupting vice and polluting sins,—among those who are unjust, oppressive and cruel. If so, there is encouragement in the word even for all such; for it says, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. 1:15. He saves to the uttermost all "that come unto God by Him." Heb. 7:25. Is it possible to get beyond "the uttermost"? Even the "chief" of sinners is called. Indeed, the Lord could call none others in this world but sinners; "for all have sinned, and come short of the glory of God." Rom. 3:23.

"Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us

reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." Isa. 1: 16-18.

"Scarlet" and "crimson" are indelible colors; yet the Lord promises that though our sins are like "*scarlet*" He will make them as "snow," and "though they be red like crimson, they shall be as wool." He saves to "the uttermost" even the "chief of sinners." What more could be asked? What more could be given?

We may be at a loss to know *how* He can cleanse such vile sinners, but there is comfort in the thought that God can do many things that we can not understand. We do not know *how* an acorn grows into naught else than the oak, while a grain of wheat planted by its side will just as invariably produce nothing but its own kind. Can you tell how this is? The answer is readily made that "it is nature." But "nature" did not create itself, neither does it generate the power that is so manifest in its workings. It is our heavenly Father who creates and sustains all this perfect and beautiful manifestation of life that we (and so often without a thought of what we are saying) call "nature." Nature is matter obeying the voice of God. It is the Father in heaven, all-powerful, ever present, and ever working, who produces all this wonderful life and activity in the natural world.

Know, then, O sinner, that Jesus is infinite in salvation's power! He who commands all the mighty and mysterious forces of nature, says that though your sins be of the deepest dye, they shall be as white as the snow. Then "seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him

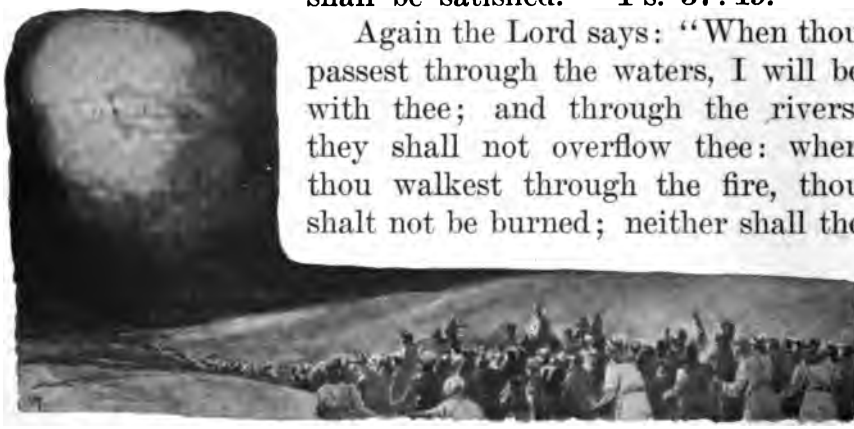
return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:6-11. Read these promises, meditate upon them, believe them, and the Spirit of God will comfort and strengthen the heart through them.

It may be that, though a child of God, your heart is "failing" "for fear, and for looking after those things which are coming on the earth." Perhaps the increasing and awfully destructive storms and earthquakes, and the general commotion in nature, inspire terror. But it should not be so. God promises: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:5-10.

"Thou shalt not be afraid." How soul-satisfying is this word! The Lord does not merely *admonish* us not to be afraid; He does not simply say that we *ought* not to fear; but He asserts that we *shall not* "be afraid." "For He shall give His angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Ps. 91:11, 12.

If any are fearful because of the famines that will become more and more prevalent as the earth "waxes old," the word says: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: BREAD SHALL BE GIVEN HIM; HIS WATERS SHALL BE SURE. Thine eyes shall see the King in His beauty: they shall behold the land that is very far off." Isa. 33:15-17. "They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied." Ps. 37:19.

Again the Lord says: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the



He brought His people out of that land, "with a mighty hand, . . . and with signs and with wonders."

flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." Isa. 43:2, 3. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord." Isa. 54:17.

There are no conditions or difficulties, even in the worst possibilities of the present, or in the portentous days that are yet to come, that God does not penetrate with promises that bring hope and comfort and strength.

Satan has summoned all his malignant power in his last and supreme effort to oppress and destroy the people of God; but their danger appeals to the tender mercy and love of their Father; and as expressed in the sublimest of inspired prophecy, there will be heard the shout of the Eternal: "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art Thou not it that hath cut Rahab, and wounded the dragon? Art Thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?" Isa. 51:9, 10.

The Lord did wonderful things in the land of Egypt; He brought His people out of the bondage, the gross idolatry and sin of that dark land, "with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders;" but with a mightier and more glorious display of His love and power will He take them out of the accumulating corruptions, the debasing sin and evils of this time. God's exercise of power in that time was abundant in saving His people from

Pharaoh's cruel tyranny; but in this time, when Satan is concentrating all his forces of evil, equipped with all the experience and training of the long reign of sin and crime, the occasion demands a corresponding exercise of divine majesty and might. "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel." Joel 3:16.

How soul-inspiring is the thought that the "last days" are reached, and that in our time the Lord will fulfil His word that says: "Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them: and I will bring them again into their land that I gave their fathers." Jer. 16:14, 15. In that time the Lord took His Israel from Egypt to an earthly Canaan; but in this time He gathers them from every part of the world to lead them into His heavenly and eternal Canaan. How glorious, then, must this final deliverance be, when it so outshines the mighty works of God in Egypt, and is made to stand forth as the one monumental illustration for all eternity of the majestic working of the mighty power of God! "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isa. 51:11.

It is only the poetry of inspiration and the inspiration of poetry that can thus express the "glorious things"

that "are spoken of thee, O city of God." Then happy will it be for us if we stand upon the foundation of God's sure word, so that we may recognize the heralds of that morning that is so soon to break and disclose to every watchful eye and waiting heart the satisfying realities of the eternal day. And as it becomes more and more evident that our Saviour is soon coming, let us pray with the beloved John, "Even so, come, Lord Jesus."

will soon be called from the death-locked chambers of the tomb. The evergreen crown, woven by the divine Father from the laurels of faithfulness, integrity, purity, and truth, will soon be placed by the Redeemer's own hand on the brow of each one that He rescues by His grace.

Our fathers, through all the generations of the centuries that have come and gone, have loved to talk of the coming time when the dead should be raised at the second advent of the Lord. In order for them to behold that day of consummating triumphs and joy, they had to lift to their eyes the telescope of prophecy, and cast their look over the struggles and griefs and turmoils of the ages yet unborn. The sure prospects and infallible evidences of that yet distant resurrection day were a theme constantly to fill the soul with joy, even amid the distresses of the most cruel persecutions.

But now we can say, by the words of faith, that the time is just at hand. Now we can say that these centuries of waiting have all rolled into the past, and that the day is impending when the great reunion of the heavenly family will be taken from the visions of prophecy and of faith, and be bestowed upon us in the literal realities of actual possession. That father, that mother, that sister, that brother, that husband, that wife, that son, that daughter, that bosom friend, that we have been compelled sorrowfully to yield to the relentless grasp of death, is about to be called to life again. Our "Elder Brother," the Man of Nazareth, of Gethsemane, and of Calvary, is about to spread the great banquet of His marriage supper, and give us a personal introduction amid the actualities of immortal life, to Enoch and Abraham and Isaac and Jacob, to Joseph and Moses and Daniel, to David and Jeremiah

this temporal world. The conflict that is brought within the field of our vision, and in which we are urged, by the strong voice of these rapidly-fulfilling prophecies, to take an active part, breaks asunder the restricting bands that would confine us to time upon this earth. The issues that are before this generation are widened into the limitless eons of eternity, and the eye is fixed upon that unnumbered throng of redeemed immortals who are rising from the bedchamber of the tomb in response to the melodious command of our "Elder Brother," our Redeemer, and our chosen King.

We are not wandering in the field of fancy or imagination as we talk of these things. We are dealing with sober facts that stand upon the firm foundation of the never-failing words of the Eternal.

He at whose commands the worlds sprang into existence, and took up their sweeping and infinitely accurate journeyings in space, is the One who has spoken. His word has never failed, and the more blessed truth is that it can not fail. These prophecies which show us where we are in the night of this world's devious wanderings can not possibly lead us astray. They are the fixed words of the Infinite, the All-powerful, and the Immortal, and for them to fail is thrust beyond the realm of even the twilight shadows of possibility. Then, with what assurance can we repeat those words that the apostle Peter was inspired to write concerning this all-absorbing theme:

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the

which says, "This gospel of the kingdom shall be preached in all the world for a witness." What a wonderful invitation! What a great opportunity! And how do these things eclipse the greatest enterprises and the greatest opportunities that the affairs of this world can offer!

Every one may know the positive truth of the immediate second coming of Christ and the impending Judgment-day and resurrection of the dead as definitely and as clearly as he knows the first rudiments of his arithmetic. The one is just as clear and as susceptible of definite knowledge as the other. We learn to know and fully to rely upon figures by the study of arithmetic and the other branches of the science of mathematics. Having studied figures until we understand them, we have no fears that the conclusions derived from them can have any possibility of error. With figures, the exact movements of the heavenly bodies may be calculated so that an eclipse of the sun or moon or the transit of another planet may be determined to the hundredth part of a second; with figures, the exact location of a vessel at sea may be determined; with figures, the civil engineer may survey a tunnel through a vast mountain, and set men to digging from both sides, and have them meet accurately; and so in all the field of science, or anywhere else where cal-

"The exact location of a vessel at sea may be determined."

"Jesus is soon to be seen coming in the clouds of heaven, and all the holy angels with Him."

name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest." Rev. 15:2-4.

The scripture presented in the preceding paragraph reveals to us a company who have gained a great victory. They are seen standing with the harps of God, and, in a chorus too grand for human words to describe, they make the dome of the universe ring with their triumphant song. Oh, the thought of being in that chorus! A single moment of that eternity of joy is worth more than all that earth has to offer. And the Lord has bidden that the glorious news shall be heralded that every one is invited to be there. Every precaution must be taken that no delusion shall overthrow us, and thus rob us of that rich reward.

There can be no question about the fulness and the glory of the sure victory that is but a very short space ahead of every trusting, waiting child of God. It is for each one to decide now whether he will be in that victory, and reap that joy.

of this life, but we do not all learn the definite truth that God has revealed in His word concerning the home in which we are to spend eternity. If men would only take the time to inform themselves in regard to what the Lord, the Creator of heaven and earth, has in store for every one who will stand for truth and righteousness, every dismal cloud would be swept away, and all the dark and gloomy recesses of the soul would be flooded with light and joy.

We need only to give respectful and thoughtful attention to the plain words of the Lord in order to see the very definite plan that He has for our future and eternal home. Notice the import of these following words from Isaiah:

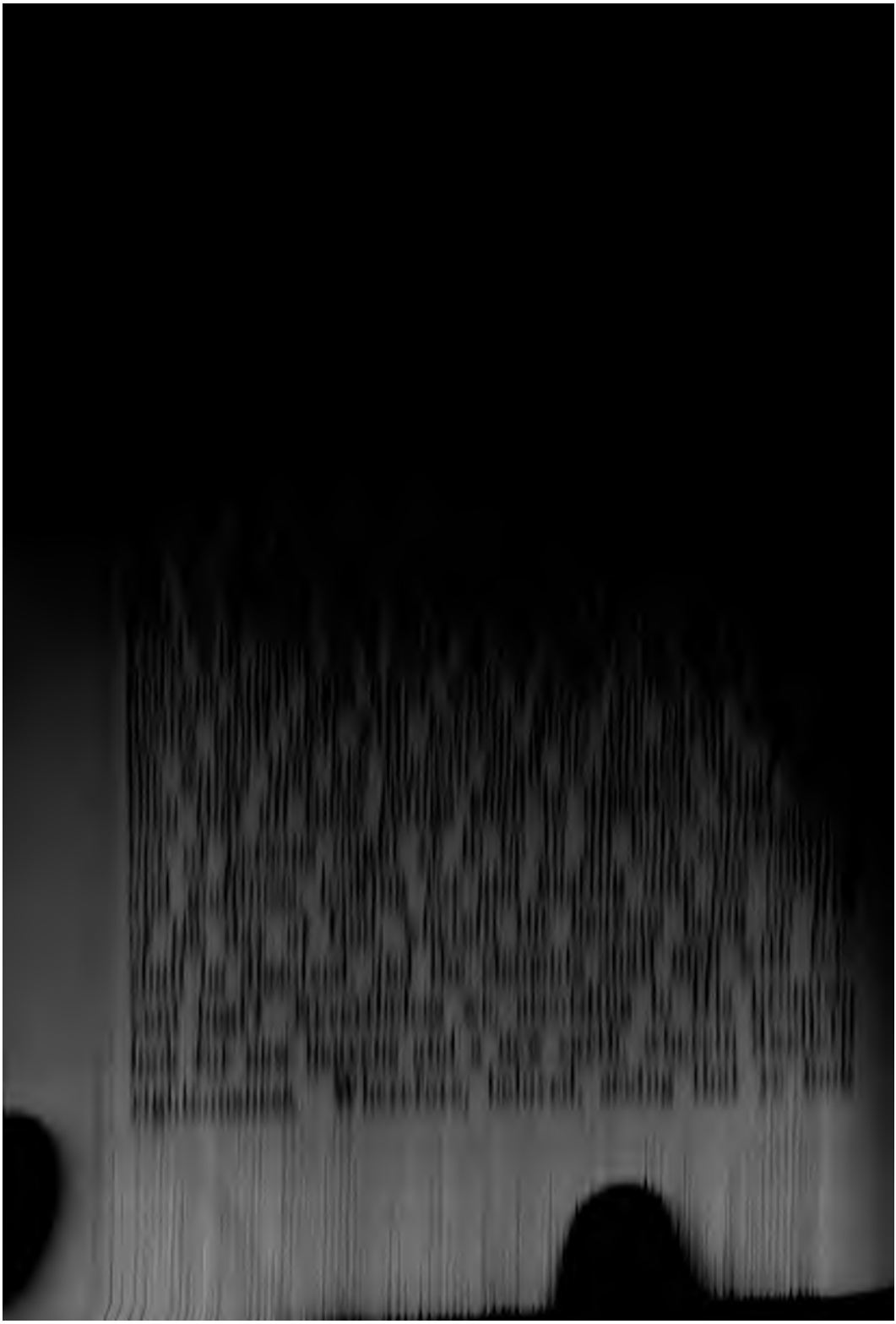
> "Israel shall be saved in the Lord with an everlasting salvation:
> Ye shall not be ashamed nor confounded world without end.
> For thus saith the Lord that created the heavens;
> God Himself that formed the earth and made it;
> He hath established it, He created it not in vain,
> He formed it to be inhabited:
> I am the Lord; and there is none else.
> I have not spoken in secret, in a dark place of the earth:
> I said not unto the seed of Jacob, Seek ye Me in vain:
> I the Lord speak righteousness, I declare things that are right."
> Isa. 45:17-19.

The Lord tells us in the foregoing words that He formed the earth to be inhabited, and that He did not create it in vain. Every one knows that the righteous God did not create this earth to be inhabited by a race of sinners. Such a course would not be right, but God says, "I declare things that are right." Then we are to conclude that the Lord formed this earth to be inhabited

taken: for dust thou art, and unto dust shalt thou return." Gen. 3:17-19.

The record does not say that the Lord cursed *man* because he had sinned, but He cursed the *ground* for man's sake. It is to help man—or possibly it would be more proper to say that it is for the purpose of keeping man from falling so low that he could never be reached —that this curse is put upon the ground. For after the ground is cursed, mankind must contend against the thorn and thistle and all the rest of the tribe of weeds that they represent. He must now toil till his face sweats, in order to sustain his life. In this ceaseless round of toil he does not have the opportunity to sink into the vices and crimes that come with idleness. There is a dignity and power in labor that tends upward all the time. But it is only the perfectly right and pure man in the redeemed world who can be trusted with the unlimited leisure that would be found if there were no curse.

Anywhere we go on the face of this earth we find the crop of weeds in any soil that is not closely and carefully cultivated. Many have wondered why it is that weeds will grow anywhere and everywhere spontaneously. Some have suggested the idea that the little birds carry the seed. But the simple, plain facts in the case are that God has said, "Cursed is the ground for thy sake," and, "Thorns also and thistles shall it bring forth to thee." Hence, everywhere man goes on the face of the earth he must contend against the curse that a wise heavenly Father has placed upon the ground for his sake. That word that God spoke in the beginning is the scientific reason for the weeds springing up everywhere. It will continue so to be until the curse is finally removed.



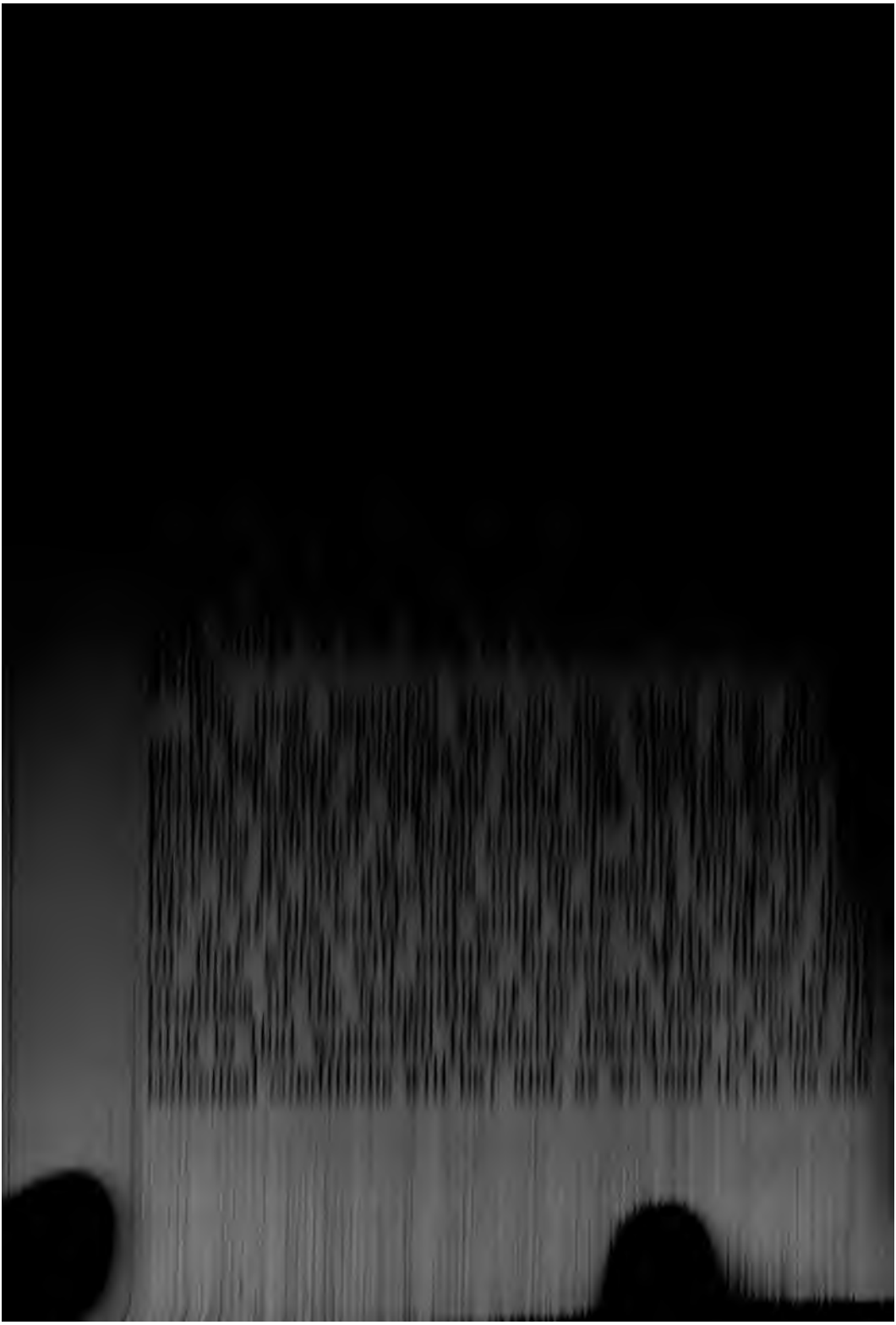
for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3:3-14.

The foregoing scripture tells us that God's plan is to melt over this old earth, reeking beneath its curse, in the Judgment fires of the last day. It also tells us that ungodly men will go into perdition at the same time. The elements of the earth are to "melt with fervent heat"; they are to be "dissolved." While the earth is thus to be "dissolved" back into its original gaseous elements, it is said that "the works that are therein shall be burned up."

But notwithstanding this melting, burning process, "nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." Fire is one of the greatest purifying agents known, and it is this agency that the Lord will use in purging away from the earth the curse of every vestige of "thorn and thistle"; and then out of this molten material there arises a new creation. God does creation's work so far as this world is concerned all over again; and one of the grandest thoughts in connection with it is that all the redeemed sons and daughters of Adam will be eye-witnesses of the great creative scene. We will have passed through every trial, have come victoriously out of every difficulty, and at last will stand with our Creator while He puts our planet through its baptism of fire and fashions it again into the abode of eternal righteousness. This is a theme that is calculated to call forth the liveliest and the highest forms of the imagination. Yet, while this is so, the theme is not an imaginative one. It is not the presentation of a fanciful theory. It is the simple setting forth of literal fact in the plain, direct

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful." Rev. 21: 1-5.

Thus do the Scriptures in multiplied passages bring before us the new heavens and the new earth. And thus do they show that the "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began," will include the renewing of the earth, its cleansing from sin, and its presentation to the redeemed as their eternal home. The beautiful Eden that was lost through sin will also be restored through the redemptive work of our Saviour Jesus Christ. Then will come the glorious realization of that other scene viewed by the apostle John on Patmos, and thus described by him: "And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, forever and ever." Rev. 5: 11-13. It is said of those who join in this indescribable anthem of victory that "they reign on the earth." This triumphant



that God's Spirit may make a living picture of its every expression upon the sensitized films of our souls. The description of the earth in its redeemed condition is in the language of Isaiah, and reads:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.
It shall blossom abundantly, and rejoice even with joy and singing:
The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon,
They shall see the glory of the Lord, and the excellency of our God.
Strengthen ye the weak hands, and confirm the feeble knees.
Say to them that are of a fearful heart, Be strong, fear not:
Behold, your God will come with vengeance, even God with a recompense: He will come and save you.
Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.
Then shall the lame man leap as an hart, and the tongue of the dumb sing:
For in the wilderness shall waters break out, and streams in the desert.
And the parched ground shall become a pool, and the thirsty land springs of water:
In the habitation of dragons, where each lay, shall be grass with reeds and rushes.
And an highway shall be there, and a way, and it shall be called The way of holiness;
The unclean shall not pass over it: but it shall be for those:
The wayfaring men, though fools, shall not err therein.
No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there;
But the redeemed shall walk there: and the ransomed of the Lord shall return,
And come to Zion with songs and everlasting joy upon their heads:
They shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35.

we see the "New Jerusalem, coming down from God out of heaven;" we see the hand of Omnipotence giving our earth its purifying ablution of fire. Out of this curse-destroying crucible we see the work of creation bringing back to mankind its perfect new earth in the vernal freshness and matchless beauty of the blossoming and perfumed splendors of Eden; and finally we see our redeemed and re-created planet swinging anew into her trackless highway of space, peopled by the happy creatures who are settling themselves into the undimmed pleasures and occupations of their eternal existence.

"We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

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